



FOREST + RIVER

Wisconsin Idea Seminar 2025



WISCONSIN IDEA SEMINAR

FOREST + RIVER

May 12-16, 2025



Catherine Reiland, Editor,
Director of the Wisconsin Idea Seminar

Maps by the UW Cartography Lab

Book design and layout by Creative Vixen Design

Editing assistance by James Delehanty, Kelly Copolo,
and Todd Lundberg

COVER ART

“Threaded Rivers” story cloth by Edward Xiong, HMoob Paj Ntaub Artist. Embroidery thread on indigo hand-dyed cotton. Photography by Catherine Reiland.

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WISCONSIN IDEA SEMINAR
UNIVERSITY OF WISCONSIN-MADISON



William Evjue, founder of the Capital Times, delivered his famous weekly radio address, “Hello, Wisconsin,” broadcast every Sunday across the state, throughout the 1940s and 1950s. Evjue would discuss the “political, social, and economic problems facing the citizens of Wisconsin,” covering topics like state industries, highway debt, war profits to Wisconsin, and hundreds more. Through his radio addresses, Evjue, a champion of the Wisconsin Idea, connected his Wisconsin listening public to a diversity of perspectives on news that mattered to them.

It is in that same spirit of public service, and the desire to understand the realities of Wisconsin, that the Wisconsin Idea Seminar bus leaves Madison to embark on a 500-mile journey to meet Wisconites in the places they call home. Like the “Hello, Wisconsin” broadcasts, the Seminar creates spaces where ideas come together, assumptions are challenged, and where participants learn from, and are inspired by, the people and places of Wisconsin.

FORWARD FORTY

By Catherine Ana Reiland, Director of Wisconsin Idea Seminar

Round numbers catch our attention, especially when counting years. The circularity of the zero is tidy, yet expansive, like a seed ready to grow. Forty years ago, in 1985, the Wisconsin Idea Seminar emerged out of the commitment to introduce new faculty and staff to the people and places of Wisconsin. The inaugural route charted a path through the state, crisscrossing rivers, forests, rolling hills and prairies. The seed that was planted forty years ago has grown into an annual journey, an opportunity to honor the Wisconsin Idea and an invitation to faculty and staff to extend and deepen their roots in the upper Midwest.

In our fortieth year the rivers and forests of Wisconsin shape our learning. Wisconsin’s rivers are forces of nature: dividers and barriers, sculptors of the land, conduits to freedom and safety. They have been the lifeblood of human communities, sources of sustenance and power, as well as routes of knowledge, goods, ideas—and displacement.

Like anniversaries, rivers can make us contemplative: they call to mind history, time, connections, and the interweaving and circulation of things, ideas, and memories. Rivers are always on the move. Geologist Marcia Bjornerud has described rivers as “compulsive custodians of the land’s surface,” caring, shaping, and tending to the landscape.

We trace our state’s name to a river, the Wisconsin, a 400-mile waterway that, via a portage, has connected people on the Great Lakes and the Mississippi down to the Gulf for thousands of years. The Wisconsin Idea shares the river’s name, and its spirit too, winding across the state and through its communities, connecting the university to the place that sustains it, flowing through the channels shaped and tended to by the people living in this land now known as Wisconsin.



Rivers are verbs, and so, too, in my mind, is the Wisconsin Idea. Nearly as old as the university, the Wisconsin Idea is activated when people join together in respectful, mutually beneficial ways to care for what is around them. The Wisconsin Idea is an invitation to be in relationship with each other and communities across the state and ask, What can we do together in this place?

The forests we will visit, made up of trees that all began as seeds, were once part of a vast swath that spanned a quarter or more of Wisconsin. Today these forests tell us about cultures of caring, resilience, responsibility, and respect. These interconnected ecosystems, forest and waterways, stewarded by the Menominee and other Indigenous peoples from time immemorial are rich with examples of nurtured reciprocal relationships. The forests and rivers call on all of us to engage these ecosystems in good ways.

We can see ourselves in trees. Their bodies mirror our own: trunk, crown, limb. Trees sweat and breathe and migrate. Their communities show us how to care for one another and how to communicate across space and time. Trees sense each other and care for the sick. The Menominee foresters who we will meet think about time beyond human scale. These tree stewards care for trees today to prepare healthy forests for future generations. Today's foresters might not even imagine the novel roles trees will play a century from now. Would the forest managers of 1800 have imagined that trees would be used for utility poles at the turn of the next century, utility poles that landscape architect John Nolen, who shaped the UW-Madison campus and the state park system, would later complain about for spoiling the beauty of Madison's streets? What we plant today will grow in ways that exceed our imagination. What will the next forty years look like? What will you plant today?

Over the course of five days we will meet folks who are deeply committed to the place where they live and who are fundamentally motivated by relationships, reciprocity, and responsibility to people, land, and water. We will hear from people who see the world as unfixed and who have the capacity to co-imagine how the world can be otherwise. Asserting sovereignty through managed forests and gaming; finding physical and mental balance through water; thinking deeply about what belonging feels like; promoting intergenerational connections shaped by dementia: all of these interventions that we will learn about are happening because these Wisconsinites recognize that our communities thrive when we come together with respect, creativity, and a desire to work for the collective good.

For those who are new to Wisconsin, this might be the first big trip outside of Dane County. For others who grew up in the state or have lived here for a long time, it may be a retracing of old paths seeing home from new and unexpected perspectives. For all of us, I want these to be five days of learning together, asking questions, listening to each other, and listening especially to those we meet along the way.

The Wisconsin Idea Seminar is a traveling anthology, a collection of stories through which we can learn about the state we serve. Like any anthology, the stories and perspectives encountered during the Seminar will not be exhaustive. They will be a selection. I hope they will be the beginning of a nuanced engagement and conversation with the state you will engage in the years ahead, and that you will find your own ways of weaving this conversation into your teaching, research, and public service.



DESTINATIONS



MONDAY, MAY 12, 2025

6:45 am Load Bus, Below Alumni Center, Madison
Madison: Ho-Chunk Stories at the Water's Edge
Watertown: Rosy-Lane Holsteins
Stevens Point: Produce Point and Growing Collective
Stevens Point: Bukolt Lodge
Stevens Point: Cobblestone Hotel & Suites (Lodging)

TUESDAY, MAY 13

Stevens Point: UW-Stevens Point
Wausau: GreenGold Gardens
Wausau: Super International Food
Keshena: Menomini yoU
Keshena: Menominee Casino & Resort (Lodging)

WEDNESDAY, MAY 14

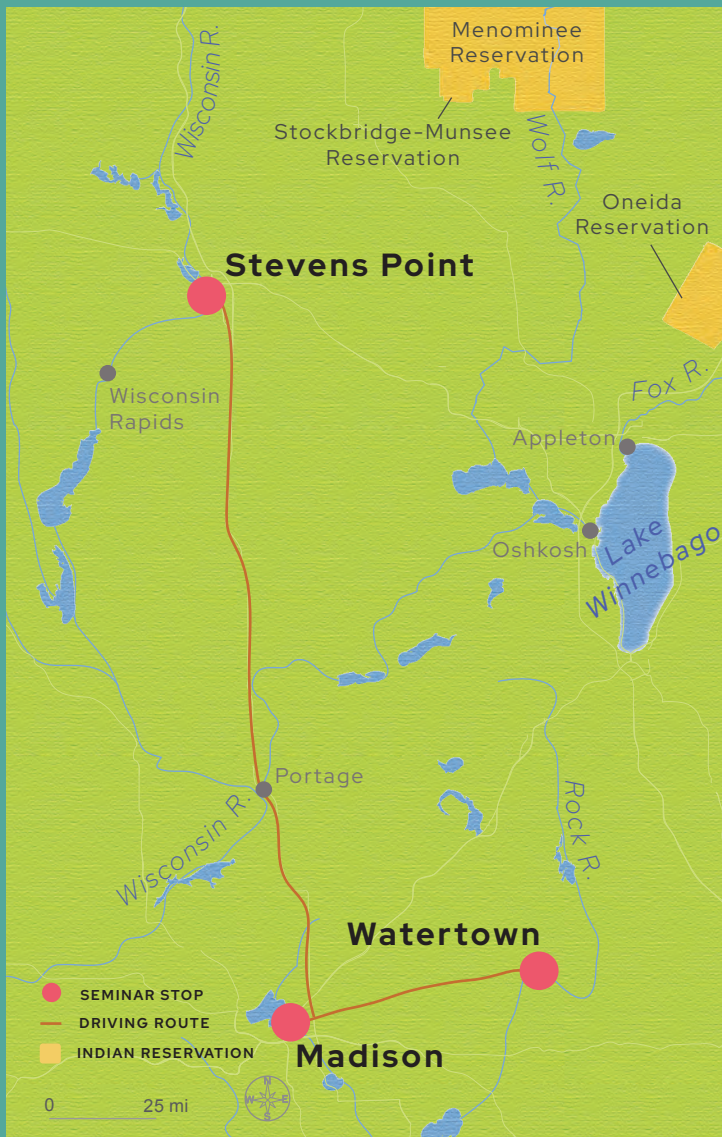
Wolf River: Big Smokey Falls
Legend Lake: Canoe Launch
Keshena: College of the Menominee Nation
Keshena: Menominee Cultural Museum
Keshena: Menominee Casino & Resort (Lodging)

THURSDAY, MAY 15

Milwaukee: Escuela Verde
Milwaukee: Voces de la Frontera
Milwaukee: The Community
Milwaukee: Brewhouse Inn & Suites (Lodging)

FRIDAY, MAY 16

Milwaukee: Urban Ecology Center-Washington Park
4:30pm Madison: Unload at Below Alumni Center,
650 N. Lake Street

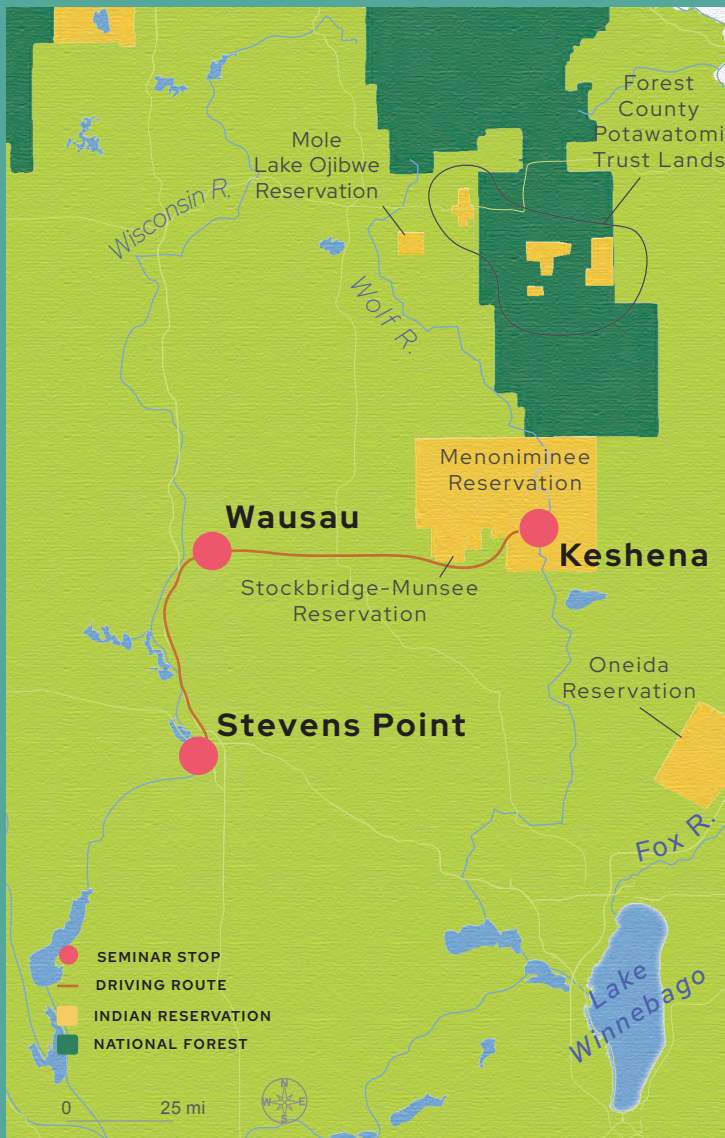


MONDAY, MAY 12, 2025

- 6:45AM Load luggage. Below Alumni Center, 650 N Lake St, Madison
- 7:00AM Orientation. One Alumni, Below Alumni Center
Welcome
Sarah Schutt, Chief Alumni Engagement Officer, Wisconsin Foundation and Alumni Association (WIS'2003)
Fran Vavrus, Dean, International Division, UW-Madison (WIS'2024)
Paul Robbins, Dean, Nelson Institute for Environmental Studies, UW-Madison (WIS'2015)
Catherine Reiland, Director, Wisconsin Idea Seminar
- 8:00AM **Ho-Chunk Stories of Life and Water**
 Bill Quackenbush, Tribal Historic Preservation Officer, Ho-Chunk Nation
- 8:30AM Iron Mound Singers
- 9:10AM Board bus >> Watertown
- 9:30AM Bus talk: **Science and Innovation in Dairy**
 Jennifer Van Os, Assistant Professor and Extension Specialist in Animal Welfare, UW-Madison
- 10:00AM Tour: Rosy-Lane Holsteins
 Jordan Matthews, Partner, Rosy-Lane Holsteins
- 12:00PM Lunch by Berres Brothers Cafe
- 12:15PM Conversation: **Stories of Cows and Collaborations**
 Jordan Matthews, Partner, Rosy-Lane Holsteins
 Jennifer Van Os, Assistant Professor and Extension Specialist in Animal Welfare, UW-Madison
- 1:00PM Board bus >> Stevens Point
- 3:15PM **Lettuce Walk by the River**
 Forrest Fleishauer, Co-Owner/Operator, Produce Point
 Sarah Zdroik, Coordinator, Growing Collective



- 4:30PM Self-guided stroll: Downtown Stevens Point and Wisconsin River to Bukolt Park Lodge
- 5:30PM Arrive at Bukolt Park Lodge
- 5:45PM Conversation: ***Growing Food and Nurturing Communities in Central Wisconsin***
Forrest Fleishauer, Co-Owner/Operator, Produce Point
Greg Cole, Co-Owner/Operator, Produce Point
Layne Cozzolino, Co-founder, Siren Shrub Co.
Jeremy Solin, Co-Owner, Tapped Maple Syrup
Sarah Zdroik, Coordinator, Growing Collective
John Sheffy, Liberation Farmers
- 6:30PM Dinner at Bukolt Park Lodge
by Father Fats Public House
- 7:30PM Board bus >> Cobblestone Inn & Suites
- 7:45PM HOTEL CHECK-IN. UNLOAD LUGGAGE.



TUESDAY, MAY 13, 2025

- 7:30AM RETURN KEY CARDS. LOAD LUGGAGE.
- 7:45AM Board bus >> Schmeckle Reserve, UW-Stevens Point
- 8:00AM Breakfast Program: **Teaching, Learning, and Community Engagement at UW-Stevens Point**
 Brian Sloss, Dean, College of Natural Resources, UW-Stevens Point
 Holly Petrillo, Professor of Forestry, UW-Stevens Point
- 9:45AM Board bus >> GreenGold Gardens, Wausau
- 10:45AM **Walk-About at GreenGold Gardens**
 Ying Lo, Partner, GreenGold Gardens
 Xiong Lo, Partner, GreenGold Gardens
 Gaonou Thao, Bilingual Hmoob Farm Outreach Specialist, Division of Extension, UW-Madison
- 11:45AM **Nourishing Herbs**
 Gaonou Thao, Bilingual Hmoob Farm Outreach Specialist, Division of Extension, UW-Madison
- 12:00PM Lunch by Mortchee's Carryout & Catering
- 12:45PM Board bus >> Super International Food
- 1:00PM Lightning BusTalk: **Hmong Entrepreneurship in Central Wisconsin**
 Addison Vang, Hmong Community Food Systems Outreach Specialist, Division of Extension, UW-Madison
- 1:15PM **Welcome to Super International Food Store**
 Nhiasher Moua and family,
 Super International Food Store
- 2:00PM Board bus >> Keshena
- 3:30PM Arrive at the Wāqsecewan Language Campus, Menominee Nation



- 4:00PM ***Caring for Language, Land, and Water in Menominee***
Kcheyonkote Burton Warrington, Co-Founder and Executive Director, Menomini yoU, Inc.
Muqsāhkwat Ron Corn Jr., Director of Revitalization, Menomini yoU, Inc.
- 5:30PM Dinner by Francisco Alegria and Leah Husby of Kikko Hibachi
- 6:30PM Board bus >> Menominee Casino & Resort
- 6:45PM HOTEL CHECK-IN. UNLOAD LUGGAGE.
- 7:00PM ***Weaving and Making Among Friends***
Marla Mahkimetas, Educator, Kaeyas Mamaceqtaw Tribal Nation
Bonnie McKiernan, Educator and Menominee Nation Elder



WEDNESDAY, MAY 14, 2025

- 7:45AM Breakfast buffet at Menominee Casino & Resort
- 8:45AM Board bus >> Forests of the Menominee Nation
- 9:30AM **Forest Management: Cycles of Care, Harvest, and Development**
- 11:00AM Self-guided ramble: **Forest + River at Big Smokey Falls**
- 11:15AM Al fresco lunch at the Wolf River
- 12:00PM Board bus >> Menominee Casino & Resort
- 12:45PM **Quiet time / rest your eyes**
- 1:15PM Board shuttle/bus >> College of the Menominee Nation or Legend Lake
- 1:30PM **Plants: Reconnecting People and Medicine**
Bonnie McKiernan, Educator and Menominee Nation Elder
- 1:45PM **Canoes: Reconnecting Trees and Water at Legend Lake**
Marla Mahkimetas, Educator, Kaeyas Mamaceqtaw Tribal Nation
- 3:45PM Board shuttle/bus >> Menominee Cultural Museum
- 4:15PM Arrive at Menominee Cultural Museum
- 4:30PM Self-guided visit through museum, gift shop and grounds
- 5:00PM **Pōsōh at the River**
Jennifer Gauthier, Director, Sustainable Development Institute, College of Menominee Nation
Marci Hawpetoss, Assistant Director, Sustainable Development Institute, College of Menominee Nation
Menominee Indian High School Skud Nation Drum Group
- 5:30PM Dinner at Menominee Cultural Museum
by Mikiya Alloway of Wild Plume
- 6:45PM Board bus >> Menominee Casino & Resort



THURSDAY, MAY 15, 2025

- 6:45AM Breakfast buffet at Menominee Casino & Resort
- 7:30AM RETURN KEY CARDS. LOAD LUGGAGE
- 7:45AM Board bus >> Milwaukee
- 10:30AM Arrive at Escuela Verde
- 10:45AM **Welcome + Student Presentations**
Jeremy Ault, Special Education Director, Escuela Verde
- 12:15PM Lunch
- 1:15PM Board bus >> Voces de la Frontera
- 2:00PM **Rapid-Response Art and Education**
Nicolas Lampert, Interdisciplinary artist
- 3:45PM Walk >> The Beginning, 1109 W Historic Mitchell St
- 4:00PM Arrive at the Beginning
- 4:30PM **Criminal Legal System Simulation**
Shannon Ross, CEO, The Community
- 6:30PM Board bus >> Zócalo Food Park
- 6:45PM Dinner at the Zócalo Food Park
- 7:45PM Board bus >> Brewhouse Inn, Milwaukee
- 8:00PM HOTEL CHECK-IN. UNLOAD LUGGAGE



FRIDAY, MAY 16, 2025

- 6:45AM Breakfast buffet. On Tap Bar & Restaurant inside
Brewhouse Inn.
- 7:30AM LOAD LUGGAGE.
- 7:45AM >> Board Bus
- 8:00AM **MKE101: Forests + Rivers**
Adam Carr, Public Historian
- 10:15AM Board bus >> Urban Ecology Center-Washington Park
- 10:45AM **Supporting Hope and Joy in Journeys with Dementia**
Gina Green-Harris, Director, Wisconsin Alzheimer's
Institute, Regional Milwaukee Office, UW-Madison
Stephanie Houston, Senior Outreach Program
Coordinator, Wisconsin Alzheimer's Institute,
UW-Madison
Nia Norris, Administrative and Associate Director,
Wisconsin Alzheimer's Institute Regional Milwaukee
Office and Center for Community Engagement and
Health Partnership, UW-Madison
- 11:30AM Lunch by Delicious Bites
- 12:15PM **Performance: Amazing Grace Chorus**
- 1:45PM Board bus >> Madison
- 4:00PM UNLOAD LUGGAGE. Farewells. Below Alumni Center.
650 North Lake Street, Madison

LODGING

MONDAY

Cobblestone Hotel & Suites
1117 Centerpoint Dr, Stevens Point, WI 54481
(715) 343-0522

TUESDAY + WEDNESDAY

Menominee Casino & Resort
N277 WI-47, Keshena, WI 54135
800-343-7778

THURSDAY

Brewhouse Inn & Suites
1215 N 10th Street, Milwaukee, WI 53205
414-810-3350

RESTAURANTS AND MEALS

MONDAY

Wisconsin Memorial Union, Madison
Berres Brothers Cafe, Watertown
Father Fats Public House, Stevens Point

TUESDAY

UW-Stevens Point On Point Catering Services, Stevens Point
Mortchee's Carryout & Catering
Francisco Alegría and Leah Husby of Kikko Hibachi

WEDNESDAY

Menominee Casino & Resort, Keshena
Mikiya Alloway of Wild Plume, Keshena

THURSDAY

Menominee Casino & Resort, Keshena
Orenda Cafe, Milwaukee
Zócalo Food Park, Milwaukee

FRIDAY

Brewhouse Inn & Suites, Milwaukee
Delicious Bites Catering, Milwaukee



PARTICIPANTS

MILDA AKSAMITAUSKAS, *Chief Administrative Officer, Population Health Sciences, School of Medicine and Public Health; aksamitauska@wisc.edu* **Birthplace:** Kaunas, Lithuania. **Degrees:** MPP, University of Chicago, Chicago, IL. **Academic/Research Interests:** public policy and data. **Hobbies:** gardening, fine cooking, and understanding teenagers.

JULIE ALLEN, *Assistant Professor of Health Promotion and Health Equity, Kinesiology, School of Education; joallen3@wisc.edu* **Birthplace:** Princeton, NY. **Degrees:** BA, Cultural Anthropology, Amherst College, Amherst, MA; MPH, Health Behavior and Health Education, University of Michigan, Ann Arbor, MI; PhD, Health Behavior and Health Education, University of Michigan, Ann Arbor, MI; Post-Doctoral Fellowship, Population Studies Center, Institute for Social Research, University of Michigan, Ann Arbor, MI. **Academic/Research Interests:** Health disparities, specifically how exposure to chronic stressors (e.g., racism, ageism, adverse life events) contribute to disparities in chronic disease among older US adults. **Hobbies:** Yoga, hiking, backpacking, eating at new restaurants, exploring new places, my Great Pyrenees Dozer.

ANDREA ARPACI-DUSSEAU, *Professor, Computer Sciences, College of Letters & Science; acarpaciduss@wisc.edu* **Birthplace:** Toledo, OH. **Degrees:** BS, Computer Engineering, Carnegie Mellon University, Pittsburgh, PA; MS, Computer Science, University of California, Berkeley, CA; PhD, Computer Science, University of California, Berkeley, CA. **Academic/Research Interests:** File and Storage Systems, Operating Systems, Distributed Systems. **Hobbies:** Playing piano, reading, walking.

REMZI ARPACI-DUSSEAU, *Professor and Director of Computer, Data & Information Sciences (CDIS), Computer Sciences, College of Letters & Science; rharpaciduss@wisc.edu* **Birthplace:** Ann Arbor, MI. **Degrees:** BS in Computer Engineering, University of Michigan, Ann Arbor, MI; MS in Computer Science, UC Berkeley, Berkeley, CA; PhD in Computer Science, UC Berkeley, Berkeley,

CA. **Academic/Research Interests:** Computer Systems. **Hobbies:** Chess, reading, many sports, poorly playing Bass guitar.

HEATHER BARKHOLTZ, *Assistant Professor, Pharmaceutical Sciences, School of Pharmacy; hbarkholtz@wisc.edu* **Birthplace:** Oshkosh, WI. **Degrees:** BS, Chemistry, UW-Oshkosh, Oshkosh, WI; PhD, Chemistry, Northern Illinois University, DeKalb, IL. **Academic/Research Interests:** Forensic toxicology, impairment, drug detection. **Hobbies:** Reading, cooking, gardening, running.

OMARI CARTER, *Assistant Professor, Dance, School of Education; otcarter@wisc.edu* **Birthplace:** London, UK. **Degrees:** BA, Performing Arts, London Metropolitan University, London, UK; MA, Screendance, London Contemporary Dance School, London, UK. **Academic/Research Interests:** Hip Hop Dance, Screendance and Body Percussion Practices. **Hobbies:** Ball Juggling, Circus Staff Spinning, Cooking, Piano, Bass Guitar, Bike Riding, Poetry Writing, Jazz/Hip Hop Music Concerts.

ETHAN CECCHETTI, *Assistant Professor, Computer Sciences, College of Letters & Science; cecchetti@wisc.edu* **Birthplace:** Columbus, OH. **Degrees:** ScB, Mathematics-Computer Science, Brown University, Providence, RI; MS, Computer Science, Cornell University, Ithaca, NY; PhD, Computer Science, Cornell University, Ithaca, NY. **Academic/Research Interests:** Computer Security and Programming Languages. **Hobbies:** Ultimate Frisbee, cycling, and board games.

VICTORIA COMELLA, *Director of Media Relations, Office of Strategic Communication; vcomella@wisc.edu* **Birthplace:** Albany, NY. **Degrees:** BA, English Literature, Northeastern University, Boston, MA; MFA, Creative Writing, Bennington College, Bennington, VT. **Academic/Research Interests:** Communications and Media Relations. **Hobbies:** Writing, Reading, Fly Fishing.



JULIAN COOPER, *Assistant Professor, Chemistry, College of Letters & Science*; jcooper5@wisc.edu **Birthplace:** Houston, TX. **Degrees:** BS, Chemistry, Rice University, Houston, TX; PhD, Chemistry, MIT, Cambridge, MA. **Academic/Research Interests:** Polymer Chemistry. **Hobbies:** Golf.

DAN CRISSMAN, *Editor in Chief, UW Press*; dcrissman@wisc.edu **Birthplace:** Sewell, NJ. **Degrees:** BA, English, College of William & Mary, Williamsburg, VA; MA, U.S. History, Indiana University, Bloomington, IN. **Academic/Research Interests:** Book publishing. **Hobbies:** Cooking, homebrewing, cartography, dogs.

ROSS DAHLKE, *Assistant Professor, School of Journalism and Mass Communication, College of Letters & Science*; dahlke2@wisc.edu **Birthplace:** Westfield, WI. **Degrees:** JBA, Journalism/ BA, Political Science, UW-Madison, Madison, WI; MA, Communication, Stanford University, Stanford, CA; PhD, Communication, Stanford University, Stanford, CA. **Academic/Research Interests:** Computational Communication Research, Media Psychology, Political Communication. **Hobbies:** Soccer, coffee, beer.

JASON DELBORNE, *Associate Professor, La Follette School of Public Affairs*; delborne@wisc.edu **Birthplace:** Hinsdale, IL. **Degrees:** AB, Human Biology, Stanford University, Stanford, CA; PhD, Environmental Science, Policy, and Management, University of California-Berkeley, Berkeley, CA. **Academic/Research Interests:** public and stakeholder engagement for emerging environmental biotechnologies. **Hobbies:** biking, hiking, improvisational theater.

PETER DIGENNARO, *Assistant Professor, Plant Pathology, College of Agricultural and Life Sciences*; pdigennaro@wisc.edu **Birthplace:** Syracuse, NY. **Degrees:** BS, SUNY Geneseo, Geneseo, NY; PhD, North Carolina State University, Raleigh, NC. **Academic/Research Interests:** Molecular Plant Nematology. **Hobbies:** Pilot, Baking, Guitar.

CELINA DORIA, *Assistant Professor, Sandra Rosenbaum School of Social Work, College of Letters & Science*; cdoria@wisc.edu **Birthplace:** Reno, NV. **Degrees:** BA, Anthropology, UC Berkeley, Berkeley, CA; MSW, Social Work, University of Michigan, Ann Arbor, MI; PhD, Social Work, University of Chicago, Chicago, IL. **Academic/Research Interests:** Reproductive Justice; Abortion. **Hobbies:** Hiking, cooking, and gardening.

KATIE HEIN, *Aquatic Research Scientist, Center for Limnology, College of Letters & Science*; clhein@wisc.edu **Birthplace:** Cross Plains, WI. **Degrees:** BS, Zoology and Biological Aspects of Conservation, UW-Madison, Madison, WI; MS, Limnology and Marine Science, UW-Madison, Madison, WI; PhD, Aquatic Ecology, Utah State University, Logan, UT. **Academic/Research Interests:** limnology, ecology. **Hobbies:** dancing, skiing, paddling, biking, fishing, sailing.

SOEREN HENN, *Assistant Professor, Political Science, College of Letters & Science*; sjhenn@wisc.edu **Birthplace:** North Rhine-Westphalia, Germany. **Degrees:** BA, Politics, University of Essex, Colchester, UK; MA, Political Economy & Government, Harvard University, Cambridge, MA; PhD, Political Economy & Government, Harvard University, Cambridge, MA. **Academic/Research Interests:** Political Economy of Development. **Hobbies:** Basketball, movies, and my dog.

KATIE HOWELL, *Associate Professor, Psychology, College of Letters & Science*; khhowell@wisc.edu **Birthplace:** Ithaca, NY. **Degrees:** BS, Cornell University, Ithaca, NY; MS, University of Michigan, Ann Arbor, MI; PhD, University of Michigan, Ann Arbor, MI. **Academic/Research Interests:** Community-based interventions to promote resilience in youth and families exposed to adversity. **Hobbies:** Walking, swimming, spending time with family.



ANGELA JOHNSON, *Teaching Faculty Service Learning and Outreach, Art, School of Education*; ajohnson23@wisc.edu
Birthplace: Madison, WI. **Degrees:** BA, Elementary Education & Art Minor, Coe College, Cedar Rapids, IA; MA Art Education, MA & MFA UW-Madison, Madison, WI. **Academic/Research Interests:** Community based learning. **Hobbies:** hiking, running, reading, fiber arts and installation.

ESTHER KANG, *Assistant Professor, Design Studies, School of Human Ecology*; eykang2@wisc.edu **Birthplace:** Detroit, MI. **Degrees:** BFA in art theory and photography, School of the Art Institute of Chicago, Chicago, IL; MA in social design, Maryland Institute College of Art, Baltimore, MD; PhD in Design, Carnegie Mellon University, Pittsburgh, PA. **Academic/Research Interests:** political economy of design and technology. **Hobbies:** art, creative writing, and running.

KEVIN KELLY, *Associate Dean, Law School*; kevinkelly@wisc.edu
Birthplace: Flint, MI. **Degrees:** BS, Foreign Service, Georgetown University, Washington, DC; JD, UW-Madison Law School, Madison, WI. **Academic/Research Interests:** Associate Dean (Academic Affairs); Wisconsin Legal History; Law of Armed Conflict. **Hobbies:** Books, art, history, hiking.

SARA KELM, *Associate Director of English 100, English, College of Letters & Science*; sakelm@wisc.edu **Birthplace:** La Crosse, WI. **Degrees:** BA, English, George Fox University, Newberg, OR; MA, English, Baylor University, Waco, TX; PhD, Rhetoric and Composition, Texas Christian University, Fort Worth, TX. **Academic/Research Interests:** First year writing, creative nonfiction. **Hobbies:** Reading, drinking tea, running slowly, trying to keep plants alive.

RACHEL KUO, *Assistant Professor, Gender and Women's Studies and Asian American Studies, College of Letters & Science*; rskuo@wisc.edu **Birthplace:** Chicago, IL. **Degrees:** Bachelor of

Journalism, University of Missouri, Columbia, MO; MA, Media, Culture, and Communication, New York University, New York City, NY; PhD, Media, Culture, and Communication, New York University, New York City, NY. **Academic/Research Interests:** Social movements, media and technology, race, and feminist politics. **Hobbies:** Zine-making, cooking, and swimming.

GWEN LEVINE, *Clinical Associate Professor, Surgical Sciences, School of Veterinary Medicine*; gjlevine@wisc.edu **Birthplace:** New Haven, CT. **Degrees:** BS, Biology, Cornell University, Ithaca, NY; DVM, Texas A&M University, College Station, TX. **Academic/Research Interests:** Diagnostic Imaging. **Hobbies:** Horseback riding, reading, video games.

WHITNEY LOO, *Assistant Professor, Chemical and Biological Engineering, College of Engineering*; wloo@wisc.edu **Birthplace:** Huntington Beach, CA. **Degrees:** BS, Chemical Engineering, MIT, Cambridge, MA; PhD, Chemical Engineering, UC Berkeley, Berkeley, CA. **Academic/Research Interests:** polymer physics, X-ray/neutron scattering. **Hobbies:** cycling, cooking.

BERIT NESS, *Chief Engagement Officer, Chazen Museum of Art*; bness@wisc.edu **Birthplace:** Seattle, WA. **Degrees:** BA, Art History, Western Washington University, Bellingham, WA; MA, Art History, UW-Madison, Madison, WI. **Academic/Research Interests:** Modern and contemporary art; art museums. **Hobbies:** Cooking, travel, walks.

MALLIKA NOCCO, *Assistant Professor and Extension Specialist, Biological Systems Engineering, College of Agricultural and Life Sciences*; nocco@wisc.edu **Birthplace:** Smithtown, NY. **Degrees:** BA, Cultural Studies/Comparative Literature & Philosophy, University of Minnesota-Twin Cities, Minneapolis, MN; MS, Soil Science, UW-Madison, Madison, WI; PhD, Environment and Resources, UW-Madison, Madison, WI. **Academic/Research Interests:** Agricultural Water Management. **Hobbies:** Gardening, Preserving, Reading Fiction.



GULUSTAN OZTURK, *Assistant Professor, Food Science, College of Agricultural and Life Sciences; gozturk@wisc.edu* **Birthplace:** Gulnar, Mersin, Turkiye. **Degrees:** BS, Food Engineering, Ankara University, Turkiye; MS, Food Engineering, Ankara University, Turkiye; PhD, Food Science, University of California, Davis, Davis, CA. **Academic/Research Interests:** Dairy processing/science. **Hobbies:** Running, traveling, food, music, recently started rock climbing.

FRAN PULEO MOYER, *Associate Director of Outreach Programs, UW Connects, Office of University Relations; fpuleo@wisc.edu* **Birthplace:** Waukegan, IL. **Degrees:** BA, Music, University of Illinois, Champaign, IL; MBA, Marketing, DePaul University, Chicago, IL. **Academic/Research Interests:** Events, outreach & community engagement. **Hobbies:** Music performance, visual art, jogging, cooking, gardening.

JOSÉ RAMIREZ, *Assistant Director, Civic Engagement, Morgridge Center for Public Service, Division for Teaching and Learning; jramirez27@wisc.edu* **Birthplace:** Torrance, CA. **Degrees:** BA, Social Welfare, UC Berkeley, Berkeley, CA. **Academic/Research Interests:** Community Engagement & Outreach. **Hobbies:** Scholarship work, kayaking, and bouldering.

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WISCONSIN IDEA SEMINAR STAFF

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Embroidered denim with appliqué featuring a snail motif. Edward Xiong, 2025.



**"Demin blue is the color of
determination...I adore jeans."**

*Iris Barrel Apfel
(UW-Madison Class of 1943)*



ACKNOWLEDGEMENTS

The Wisconsin Idea Seminar is the Wisconsin Idea in action, springing from co-designed sketches, impromptu conversations, and long-term relationship building. It is shaped by very committed, thoughtful, and spirited people who are rooted deeply in their communities across the state. We thank our many collaborators who share their time, talents, expertise, patience, and good humor to help our Seminar participants gain a deeper knowledge of the cultural, educational, industrial, social, and political realities of Wisconsin. The generosity and knowledge of our collaborators animate the Wisconsin Idea, and without them, the Wisconsin Idea Seminar would not exist. I want to especially thank Curt Meine for his ability to pack eons of human cultural history into an annual series of old-fashioned phone conversations that shape the Seminar. I am grateful to Marianne Fairbanks, a consummate educator and artist, whose influence is woven into the fabric of our experience. Each year Bill Quackenbush tirelessly criss-crosses the state and always has time to stop at the shores of Lake Mendota to swap ideas and co-create learning experiences for the UW-Madison community. And Adam Carr, whose power to tell stories of Milwaukee that reveal what connects us to places and to each other.

The Wisconsin Idea Seminar is made possible with the support of many UW-Madison schools and colleges and the Evjue Foundation, the charitable arm of the Capital Times and long-time underwriter of the Seminar since 1985.

OUR 2025 COLLABORATORS

MONDAY, MAY 12, 2025

Sarah Schutt,

Chief Alumni Engagement Officer,
Wisconsin Foundation and Alumni Association

Elizabeth Renner,

Event Manager, Wisconsin Foundation and Alumni Association

Paul Robbins,

Dean, Nelson Institute for Environmental Studies, UW-Madison

Bill Quackenbush,

Tribal Historic Preservation Officer, Ho-Chunk Nation

James Blackdeer,

Iron Mound Singers, Ho-Chunk Nation

Corey Hindsley,

Iron Mound Singers, Ho-Chunk Nation

Jennifer Van Os,

Assistant Professor and Extension Specialist in Animal Welfare,
UW-Madison

Jordan Matthews,

Partner, Rosy-Lane Holsteins LLC

Forrest Fleishauer,

Co-Owner/Operator, Produce Point

Layne Cozzolino,

Co-founder, Siren Shrub Co

Sarah Zdroik,

Coordinator, Growing Collective

Jen Zack

Growing Collective

Jeremy Solin,

Tapped Maple Syrup

John Sheffy,

Liberation Farmers

TUESDAY, MAY 13, 2025

Brian Sloss,

Dean, College of Natural Resources, UW-Stevens Point

Austin Holland,

Assistant Professor and Extension Specialist, Center for
Land Use Education, College of Natural Resources, UW-Stevens Point



Steven Hubbard,

Director, Wisconsin Forestry Center; Assistant Professor and Extension Specialist, Forestry and Wood Products, UW-Stevens Point

Kevin Masarik,

Director, Center for Watershed Science and Education; Assistant Professor and Extension Specialist, Fisheries and Water Resources, College of Natural Resources, UW-Stevens Point

Ying Lo,

GreenGold Gardens

Xiong Lo,

GreenGold Gardens

Gaonou Thao,

Bilingual Hmoob Farm Outreach Specialist,
Division of Extension, UW-Madison

Addison Vang,

Hmong Community Food Systems Outreach Specialist,
Division of Extension, UW-Madison

Nhiasher Moua,

Operations Manager, Super International Food Store

Kcheyonkote Burton Warrington,

Co-Founder and Executive Director, Menomini yoU, Inc.

Muqsāhkwat Ron Corn Jr.,

Director of Revitalization, Menomini yoU, Inc.

Francisco Alegria,

Kikko Hibachi

Leah Husby,

Kikko Hibachi

WEDNESDAY, MAY 14, 2025

Jennifer Gauthier,

Director, Sustainable Development Institute,
College of Menominee Nation

Marci Hawpetoss,

Assistant Director, Sustainable Development Institute,
College of Menominee Nation

Ron Waukau,

Forest Manager, Menominee Tribal Enterprises

McKaylee Duquain,

Forestry GSI, Menominee Tribal Enterprises

Marla Mahkimetas,

Educator, Kaeyas Mamaceqtaw Tribal Nation

Bonnie McKiernan,

Educator and Menominee Nation Elder

Mikiya Alloway,

Chef, Wild Plume

THURSDAY, MAY 15, 2025

Jeremy Ault,

Special Education Director, Escuela Verde

Christine Neumann-Ortiz,

Executive Director, Voces de la Frontera

Ari Antreassian,

Director, Youth Empowered in the Struggle

Nicolas Lampert,

Interdisciplinary artist

Shannon Ross,

CEO, The Community

FRIDAY, MAY 16, 2025

Adam Carr,

Community Historian

Gina Green-Harris,

Director, Wisconsin Alzheimer's Institute,
Regional Milwaukee Office, UW-Madison

Stephanie Houston,

Senior Outreach Program Coordinator,
Wisconsin Alzheimer's Institute, UW-Madison

Nia Norris,

Administrative and Associate Director, Wisconsin Alzheimer's Institute
Regional Milwaukee Office and Center for Community Engagement and
Health Partnership, UW-Madison

Amazing Grace Chorus

OLDEST LAYER: PRECAMBRIAN

By Marcia Bjornerud, writer and professor of geology and environmental studies and Lawrence University in Appleton

One and a half billion years ago, in a time that will be called the Proterozoic, on a beach near the place that will be named Baraboo, the sun rises and sets, waves wash in and out, tides ebb and flow. The landscape is subdued; erosion has patiently dismantled a chain of volcanoes that had loomed, with seeming permanence, on the horizon a hundred million years earlier.

Rivers ceaselessly convey sand from distant hills to the shore. With no vegetation persuading them into distinct channels—land plants will not appear for another billion years—streams claim the entire terrain, twining and plaiting themselves again and again on their way to the coast.

Waves break and tides turn, imprinting the rivers' latest delivery of sand with undulating ripple marks. Almost all the sand grains are tiny orbs of pure quartz, the stubborn residuum of deeply weathered rocks from barren lands upstream. After much tumbling, these quartz grains have forgotten their origins. But scattered amidst the mass of amnesiac quartz are rare crystals of zircon, chroniclers of lost landscapes. They recall not only the just-erased volcanic range but also more ancient mountains in the remote heart of the continent.

For now, these stories will be archived underground. The sands become buried by other sediments, sealed away from the sounds of the beach. In the subsurface, grains that were once rambling vagabonds can no longer move. Formerly awash in surf, they are wetted now only by seeping pore waters carrying just enough iron and oxygen to tint them rose pink. Jammed tightly together, the grains confederate silently into solid rock.

The seas ebb and time flows. Seismic murmurs ripple through the crust signaling tectonic unrest. A land mass that was once a speck

across the wide ocean has crept inexorably closer and is now pushing with insistence against the edge of the continent. The layer of roseate stone, the sandy remains of older worlds, is reawakened. Now a strong beam of imperial purple quartzite, it pushes back – until finally it buckles spectacularly, wrinkling the crust into a new mountain range.

Rivers immediately set to their obsessive work of flattening the undulating topography. The quartzite mountains, however, prove unusually robust. For a billion years, rivers and allied agents of erosion scour and scrub the land, but they cannot rub out these hills.

A half billion years ago, in a time that will be called the Cambrian, on a beach near the place that will be named Baraboo, waves wash out and in, and tides flow and ebb. Every few decades, the routine is interrupted by violent tempests. Surf crashes against sea cliffs of purple quartzite, the stalwart remnants of ancient mountains. The cliffs shed cobbles and boulders into sand accumulating at their bases but stand resolute through storm after storm. Finally, even the hurricanes admit defeat and simply bury the obstinate cliffs in recycled sand—tiny orbs of amnesiac quartz interspersed with archivist zircons that try to keep track of how many landscapes they've seen come and go.

Soon plants green the land and temper the most unruly habits of rivers. But after five hundred million years and recent assistance from glacial ice, even these tamer rivers manage to carve away the Cambrian sandstones, revealing a forgotten mountain belt of folded purple quartzite whose beds were rippled by waves on a beach a billion and a half years ago and now bask in the sun once more.

This essay is part of a three-piece collection called "Layered By Time" published in 2022.



THE LEGEND AND THE LEGACY



By Gaylord Nelson, former Governor of Wisconsin (1959–1963) and for whom the Nelson Institute for Environmental Studies is named

Almost eighty years ago,¹ the dream that was to be known as the Wisconsin Idea took practical form in the gubernatorial administration of Robert M. La Follette. The governor and his college friend, University President Charles Richard Van Hise, established a tradition of free and active collaboration between the University and the state so that public resources could better serve the people. This fruitful period marked the beginning of University of Wisconsin–Extension with its own structure and status as an equal with other departments in the University, as well as the early appointment of faculty to state boards and commissions. The reform-minded La Follette frequently drew on University expertise in confronting the problems of the state. It was his explicit policy to bring the “knowledge and inspiration” of the University to the service of the people. Such luminaries as John R. Commons, Richard Ely, and others served formally as drafters of progressive legislation. They became members of the state’s regulatory bodies and served informally as consultants to the governor on policy and political matters.

The Wisconsin Idea is synonymous with the progressive legislation of the last eighty years, with clean state government and a splendid civil service system. University talents helped immeasurably in creating this governmental environment which has been an example for other states to follow. This blending of ideas and skills between the University and state government has been especially useful in making Wisconsin a leader nationally in environmental and resource protection. Since the days of Charles Van Hise, the author of the first text on conservation, University faculty and students have played a catalytic part in shaping the institutions and policies of the state toward the conservation of natural resources.

Progress was not always uniform, nor were relations between the state and the University always smooth. The Wisconsin Idea required nurturing, something it did not receive in all adminis-

trations. Indeed, by the middle of the century it had been left untended. While the competence to do research and devise broad strategies for dealing with problems of resource conservation and development was readily available in the University and in state agencies, it required the active interest, leadership, and backup of the state executive to pull these resources together and make the best use of them. To make the best use of them, a governor must be willing to attack the most difficult issues that face a state. The requisite organization and leadership was lacking. Thus it was in the gubernatorial campaign of 1958 that we proposed a revival of the Wisconsin Idea, to breathe life into the tradition of state/university cooperation, and to actively enlist the support of the University to meet state problems. We proposed to incorporate University expertise in beefing up existing institutions, in designing new ones where they were badly needed, and in providing day-to-day knowledge regarding the tough problems we faced.

The University is first of all a source of ideas. This university in particular provides an environment for interdisciplinary efforts conducive to understanding human/natural resource systems. In such an environment, ideas flowing from knowledge develop freely, unfettered by the constraints faced by state agencies. The University allows cultivation of a unique perspective on resource problems, one which looks beyond the confines of functional specialization and recent historical experience to provide a broader long run view. The University furnishes an atmosphere in which the application of imagination to a body of expertise can produce effective responses to seemingly intractable problems.

¹ *This is a brief excerpt from an essay that Gaylord Nelson presented at the 1981 colloquium honoring Carlisle P. Runge. This essay, along with many others, comprise the festschrift, **The Wisconsin Idea: A Tribute to Carlisle P. Runge.** Among his many accomplishments, Runge founded UW–Madison’s La Follette School of Public Affairs and served as Assistant Secretary of Defense under President Kennedy.*

BILL EVJUE'S WISCONSIN



By Dave Zweifel, editor emeritus of The Capital Times

William T. Evjue— “Bill” to most of the people who knew him personally— was an iconic figure in Wisconsin newspaper history, a newspaperman who on principle quit a comfortable job to take a flyer on starting his own newspaper only to go on to become one of the most influential editors in Wisconsin newspaper history.

The story of how his support of Wisconsin’s most famous politician, Robert M. “Fighting Bob” La Follette, led him to found *The Capital Times* in 1917 is in itself a profile of perseverance and courage. He survived a devastating advertising boycott, attacks on his newspaper carriers, and charges from pro-war politicians that his paper was being supported by subversives because he supported La Follette’s opposition to the U.S. entering World War I.

But people in Dane County stood behind him. The paper soon boasted the largest circulation of any Wisconsin newspaper outside of Milwaukee.

Evjue (pronounced EV-you), the son of Norwegian immigrants, grew up in Merrill, Wis., along the Wisconsin River, which influenced his lifelong love affair with the state’s natural beauty and the need to conserve and enrich what nature had bestowed on it. His newspaper frequently exposed how Wisconsin rivers and streams were being polluted by careless and greedy business interests. He pushed conservation legislation and advocated for the state’s wildlife.

Evjue was an early supporter of Gaylord Nelson, the young man from northern Wisconsin who went on to become governor in 1959 and then a three-term U.S. senator. Nelson’s environmentalist agenda in the Senate (he founded Earth Day) had the strongest of support from Bill Evjue and *The Capital Times*.

Evjue’s paper became a leading advocate for clean and open government, challenging closed meetings and politicians’ penchants for secrecy. The University of Wisconsin was the shining beacon on the hill, its “sifting and winnowing” plaque on Bascom Hall the symbol of what higher education should mean to the people. And the Wisconsin Idea, an outgrowth of the La Follette progressive movement, was to Evjue the epitome of how the university could serve the entire state.

Some of his pursuits were less lofty but left their mark on Madison. It was thanks to one of his early crusades that the Legislature first enacted height limits on buildings around Capitol Square to preserve the view of the Capitol dome from miles around. A few years later, in 1921, he conducted a fund drive, his paper donating the first \$50, to buy floodlights to illuminate the Capitol dome at night.

Just before his death in 1970, Evjue formed what was to become known as the Evjue Foundation. When he died he willed the proceeds from his controlling stock in his newspaper to the Foundation to support worthy charitable and educational causes in and around Dane County. In the years since, the Evjue Foundation has donated more than \$60 million to many organizations, including several million to the University of Wisconsin in Madison, his favorite institution.

The Foundation helped build Monona Terrace, the Madison Children’s Museum, the United Way building, and Olbrich Gardens. It contributed to Camp Randall renovations and supported hundreds of area nonprofits. Bill would have been proud that the Evjue Foundation also has helped fund the Wisconsin Idea Seminar each year since its inception in 1985, which gives staff members of the university he so loved the chance to learn more about the state he so loved.

WISCONSIN IDEA SEMINAR: THE BEGINNINGS



Peg Geisler, founding director of the Wisconsin Idea Seminar

In 1984, Associate Vice Chancellor Joe Corry came back from a national conference where a vice president of the University of Georgia had leaned over to him and said, “Do I have a good idea for you!” Georgia had been running a new-faculty tour for several years. Corry grasped immediately that an annual bus tour of Wisconsin for new faculty and staff that was wedded to the Wisconsin Idea—the notion that the University served the state—could simultaneously acquaint newcomers with the state of Wisconsin and showcase the University’s openness to whole-statewide. Back in Madison, Vice Chancellor Bryant Kearl wholeheartedly agreed. From these conversations sprang the Wisconsin Idea Seminar. Carla Heimerl and I were assigned the task of bringing it to life.

We had several goals. One was to focus our recruitment efforts on new faculty and staff who would be especially eager to stretch their concept of teaching, research and service to encompass the Wisconsin Idea. We draw our new faculty and staff from all over the United States and the world. Many have been trained in private universities; many have no experience of the land-grant tradition that continues to animate the UW-Madison. A second goal was to show Madison newcomers the benefits of building a career in a major research university that is part of a multi-campus system. These were still the relatively early years of the UW System; we thought of the annual tour as a contributor to the process of binding Madison faculty, at least in spirit, to the mission of the larger system that includes campuses as far flung as Superior and Parkside, some of which we would visit. Our third major goal was to introduce new faculty and staff to future students, businesses, farmers, inner city schools, Native American reservations, and the people of Wisconsin at large. Many would have chosen to come to the University of Wisconsin-Madison in part because of

the quality of life, but often this meant that they had visited Madison briefly and found it to be a lovely, small, fairly cosmopolitan city. The rest of the state was in many cases a near knowledge void. We initially did not identify the outcome that soon became the hallmark of the experience: creating and nurturing a sense of community among new faculty and staff. When an art professor sits on a bus for a week with a cartographer or engineer or veterinarian or African American history specialist, career-long relationships—friendships even—and cross disciplinary research interests flourish.

The first Seminar enlisted 16 new faculty and staff members. As in all the later tours, stereotypes inside the bus and outside of it exploded. If farmers expected to meet stereotypical disengaged “egg-heads,” they met, instead, blue-jean clad young people who were popping with questions and eager to learn. This curiosity is what made them academics! If faculty and staff expected to meet “hayseeds,” they met instead geneticists, international business partners, and main-streeters proud to have sent their children and grandchildren to study at their state university. If they expected to see inner city schools mired in defeat in the face of all the disadvantages of poverty, they met dedicated teachers eager to partner and benefit from university research. We held the first Seminar in August when the newcomers were very fresh to campus. We soon moved it permanently to the week after commencement. Wisconsin is in full beauty in the third week of May. Our participants, and many generations of them in the decades that followed, have responded with enthusiasm and commitment to the Wisconsin Idea, a commitment to developing and sharing knowledge while listening and learning respectfully from the Wisconsinites they meet along the way.



The inaugural cohort of Wisconsin Idea Seminar. Photo taken in August, 1985, at the front entrance of the Wisconsin Alumni Research Foundation at 614 N. Walnut Street before the group departed on a journey that included stops in Barneveld, Spring Green, Crandon, Keshena, and Milwaukee. Peg Geisler is sixth from the right.



When an art professor sits on a bus for a week with a cartographer or engineer or veterinarian or African American history specialist, career-long relationships—friendships even—and cross disciplinary research interests flourish.

Peg Geisler



MAKING IT HOME

By Curt Meine, Senior Fellow with the Aldo Leopold Foundation and Adjunct Associate Professor at UW-Madison

On a golden-green June afternoon, in 1972, my big brother Glenn and I head north, retreating from suburban Chicago through Wisconsin to Upper Michigan. Glenn's rattletrap red Ford van, normally in service as his band's primary road vehicle, is misbehaving. The water pump is balky and fuses are blowing out every twenty miles, leaving us without lights. With evening coming on, my brother decides that we had better pull over for the night and bed down along the rock-strewn river that Highway 55 follows. We fall asleep to the purling murmur of the Wolf River.¹

We are within the boundaries of the Menominee Reservation. We awake to a cool spring morning at river's edge, misty yellow sunrays streaming through the high branches of the white pines of the Menominee Forest. Although oblivious to the history of this landscape and its people, I still sense that this is a different place. One does not have to be a forester, or Menominee, to know it. It is clear from the character and feel of the forest.

Even among the tribal lands of Wisconsin, Menominee country is special. The Menominee Nation has held onto, and still holds its reservation within, land they have called home since their story as a people began. For the tribe, the keeping of the forest and their community has been a continuing and connected story. A series of seven treaties with the U.S. government between 1821 and 1848 dispossessed the Menominee of their ancestral lands. In the last of these treaties, the American government sought to move the Menominee out of the Wisconsin Territory, and to "give to said Indians for a home" lands in central Minnesota. The Menominee leader Oshkosh, upon inspecting those lands, determined to remain in Wisconsin. Chief Oshkosh's resistance led to a further treaty in 1854, through which the United States, "for the purpose of giving [the tribe]... a permanent home," established a reservation along the Wolf River, west of Green Bay.

Although more secure in their land base, the Menominee soon faced the gathering forces of land exploitation and unfettered capitalism. After the Civil War, the upper Great Lakes and Mississippi River basins, from Michigan to Minnesota, became the new locus of the roaring lumber industry, drawn by the region's extensive stands of prized white pine. Over the next four decades timber interests would deforest the region, leaving the Menominee lands as a 235,000-acre island of old forest within a 30-million-acre sea of ashes and stumps. Resisting constant efforts by covetous lumber barons to bribe and defraud them of their forest inheritance, the Menominee opened their own tribal lumber mill in 1871. The tribe instituted a program of what later generations would call *sustainable forestry*, based on Oshkosh's vision: "Start with the rising sun and work toward the setting sun, but take only the mature trees, the sick trees, and the trees that have fallen. When you reach the end of the reservation, turn and cut from the setting sun to the rising sun and the trees will last forever."

Holding to that vision of long-term forest maintenance, moderation, and resilience would prove challenging across the twentieth century, even as the tribe faced continuing threats to their sovereignty and self-determination. After World War II, the federal government adopted a policy of tribal termination and assimilation, reflecting the anti-collectivist political sentiments of the era. Ironically, the steady economic success of the Menominee timber operation over the decades made them a prime candidate for termination as a sovereign tribe. They were ready to assume a place in the mainstream of the modern American economy and culture. In 1954 Congress passed the Menominee Termination Act. Despite tribal objections, the legal status of the reservation was revoked seven years later, and the Menominee were effectively dissolved.





Reorganized as a Wisconsin county, the tribe now had to assume the full costs of public services. A corporation formed to handle the tribe's land and timber assets was dominated by non-tribal members. The transition nearly bankrupted the tribe. In trying to stay solvent, the new managers in 1967 began to sell off portions of the tribe's former lands to non-Native real estate developers. Once again the Menominee people rose up in resistance. To counter the speculators, reverse termination, and reclaim the status of the Menominee as a federally recognized tribe, tribal members Ada Deer and James White began in 1970 a campaign for Determination of Rights and Unity for Menominee Stockholders—DRUMS. But poverty and factionalism have taken hold in Menominee country. It is a troubled home for its people, as the community wrestles with itself, its direction, and its place within the dominant culture.

I am unaware of all this painful historical and social reality as my brother and I rouse ourselves awake along the river under the pines. All I know is that I am awash in yellow sunrays beaming through pine boughs on a fresh spring morning along the Wolf River.

The morning of wonder under the pines begins to change my own sense of home. The waters of the Wolf connect the North Country with the post-war sprawl of suburban Chicago where I live. Highway 55 binds a clueless kid to a culture foreign to me, but native to the place. The white pines tie an ancient story to my ephemeral moment. Home is no longer tightly defined space in a constricted present. Home is where the heart lies, the place it comes to rest. At home, the core of our selves seeks definition and sustenance, security and calm, and its most intimate meaning. Home is the locale of our shaping—the local geography we make, and that makes us. For the settled, home provides at least the illusion of per-

manence, for as long as we do make it home. For the nomadic and homeless, home is defined by constant change and movement. For the lost and displaced, home is an aching. For the migrant, a dream and a struggle.

But if we are to be honest, home can also be the place where the heart may *lie*—where we can most easily hide and evade sober truths about ourselves, our communities and landscapes, and our histories. If home grounds us, it can also provide easy escape from consequences.

Home, in fact, can serve as our last true refuge, a place where we are free to ignore degradation, injustice, and pain. Or it can be a place from which we confront them

Home, then, despite its connotations of simplicity—*homecoming, down-home, homemade, homespun*...—is not so simple a place. It is where the threads connecting us to one another, to the land and to the larger world intersect; where relationships open, close, stagnate, grow, linger, evolve, resolve. It is where we both establish continuity and make change. It is the place we leave to experience the world, and return to understand what we have made of ourselves in the meantime.

For the Menominee and Ho-Chunk Nations, Wisconsin has been home since time immemorial. For the Sauk and Fox and Dakota, it was the home they were forced to leave. For the Ojibwe, Oneida, Potawatomi, Brothertown, and Stockbridge-Munsee, it was the home they came to, migrants and refugees from the war-wracked East. For the trappers and missionaries, it was a place not to abide, but to harvest furs and souls. For the lumber barons, it was a place to convert forests into fortunes. Some stayed, choosing to invest their returns and make a home. Others decamped for the forests of the South and West. There is a town named Weyerhaeuser in northwest Wisconsin, but no Weyerhaeusers live there.



For the newly arrived from Europe, the work of making Wisconsin home fell to farmers who eventually realized that continuous wheat and speculation in hops were not the basis for a sustained economy or a healthy soil. Dairy provided one way to draw the nutrient loops tighter. It fell, too, to progressive educators and workers and business owners and political reformers who saw that sound homes had to be embedded within sound communities, which had to be embedded within a responsible civic culture. It fell to early conservationists to work to nest our human homes within resilient lands—greater communities of soil and water, plants and animals, thriving and self-renewing, supportive of the human communities within.

For naturalist and author John Muir, Wisconsin was home for only fifteen years. He left Portage and his domineering father for Madison, then left the University of Wisconsin for “the University of the Wilderness.” On one letter to his family he provided his ultimate home address: *John Muir, Earth-Planet, Universe*. Some of Wisconsin’s famous daughters and sons have followed Muir’s example, passing through their Wisconsin homes on their way to fates borne out elsewhere: Carl Schurz, Georgia O’Keefe, Orson Welles, Les Paul, Brett Favre. Many, like Gaylord Nelson, stayed closer to home, making new pathways through the familiar, and in the process changed how Wisconsinites understand where they came from. Others followed Aldo Leopold’s course—people from other places who eventually made their way to the modest, flyover, worked, pedestrian, too mosquitoey, too wintry land of Wisconsin, finding here a home to celebrate, to nurture, and to see into in unexpected ways.

There is no telling how our sense of home may change. Yet there is no sense of home that exists apart from our telling of it. Home, wherever we make it, is where we tell our stories, reclaim our pasts, make our meals, sing our songs, project our images. We’ve done it since Turtle Island emerged from the waters, since Lascaux,

since Gilgamesh, since the Odyssey. Sharing our stories, we connect our homes to all others, over time and across space. As we do, we find ourselves leaving home and coming back again, making our way between the Wolf River and the Cosmos, and back again.

In years to come I will travel Highway 55 many times. In 1976 this stretch of the Wolf River will become the focus of one of the most important environmental justice struggles in the country. The Exxon company will announce plans to develop a copper and zinc mine near the headwaters of the Wolf River at Crandon, Wisconsin, bringing an estimated four hundred new jobs and spinoff economic benefits to this economically depressed area. The Sokoagan Band of Lake Superior Chippewa, a small and isolated community near the mine site, will stand at the center of that struggle. They will be motivated especially by a commitment to protect the invaluable beds of wild rice—the sacred manoomin—on their reservation’s Rice Lake.

Manoomin. The Ojibwe word that is also the root for the word Menominee—the “wild rice people.” Here within the Wolf River basin, the waters connect and bind the Sokoagan Chippewa, Menominee, Stockbridge-Munsee, Potawatomi, and Ho-Chunk, and their non-Native neighbors.

The struggle over the proposed Crandon Mine will stretch on for more than twenty-five years.

In the last decade, another mining controversy emerged along the Menominee River, upstream from Green Bay on the border between Wisconsin and Upper Michigan. The proposed Back Forty Mine would allow extraction of zinc, gold, copper, silver, and lead from another ore body associated with the ancient Penoque Hills. The open pit mine would be located less than fifty yards from the river, on about 115



undeveloped acres, and would be seven hundred and fifty feet deep. The mine would include a clay and cement barrier wall between the mine and the river.

For the Menominee Nation, their namesake river is sacred. The tribe's clans—Bear, Eagle, Wolf, Moose, and Crane—came into being there. Lands at and near the upstream site of the proposed mine hold archaeological and cultural features—ancestral settlements, garden beds, burial mounds—that the Menominee are determined to protect. The high quality of the river, wetlands, and groundwater have long made the Menominee a mecca for fishing, especially for resident small-mouth bass and breeding lake sturgeon.

In the fall of 2015 the Menominee reseeded the mouth of the river with *manoomin*. In the spring of 2016, Grandmother Josephine led Menominee tribal leaders and members on a three-day water walk from the tribe's home base of Keshena Falls to the mine site. "We will continue to survive," the Menominee attested, "because we are a sovereign nation, a nation that refused to be pushed from our territory, a nation that will remain strong and independent. We are 'Kiash Matchitiwuk'—The Ancient Ones."

This year the conservation group American Rivers named the Menominee River one of nation's ten most endangered rivers due to the proposed mine. The mining company has received the Michigan permits it needs to proceed, and the Menominee Tribe's appeals have been rejected. The company aims to begin operations in 2022, and expects to create 240 jobs as it opens. However, as of this moment, the long-term impacts of the COVID-19 pandemic on global metal markets remain uncertain.

The Menominee people are here, now, in the place they have always called home, before others came to call it *Wisconsin* or

Michigan or anything else. It is here they have stood their ground, forged their systems of knowing and thinking and living, and survived through centuries of change and decades of trauma. It is here their ancestors worked and sacrificed to keep the forest whole—so that, among other things, I as a naïve kid could awake to wonder along the Wolf River fifty years ago.

Gary Besaw is an educator and former chair of the Menominee Tribe. In his most recent role with the tribe, he works on issues of health, nutrition, and food systems. In facing the struggle against the mine, the impacts of climate change on the Menominee Forest, the rolling effects of the pandemic, and tribal members and agencies who are stretched thin, he and his community are once more at inflection point in their story as a people. The Menominee, and the forest that has sustained them for millennia, cannot endure as an isolated island of resilience. They, too, are embedded.

Besaw reflects on this moment in the trajectory of his people. If the Menominee ancestors could plan for the long-term, and could think about their community as a whole, "we can at the least carry the torch forward honoring their legacy." "We need to understand we must change and adapt for the greater future good of our environment," he observes. "The pandemic is our chance for humans to learn to change our behavior before it really is too late."

The communities of the north country, Native and non-Native, face deep and long-standing social and economic challenges. The attraction of mining and pipeline jobs is real and great. Materials from the mines would be used to make, among other things, solar panels, water purification systems, computers, and life support devices. The formula for sustainability is hardly simple or clear. But since the arrival of Europeans on the eastern horizons of these waters, the region has never achieved a sustainable economy. Its colonial economic history is one of extraction, depletion, degradation—of animal furs, of white pine and hardwood timber, of minerals, of soil and water and climate. And, intermittently, in some times

and places, it has been one of moderation and restoration and care.

In returning to these sacred waters, time and again, we may come again to what the Menominee have learned over their long journey in place. That, as Gary Besaw notes, the price of convenience and profit can be too great, for present and future generations. "We internalized long ago," he says, "that there are trade-offs we need to make because we rely on this earth and our unborn children depend on us to think systematically and sustainably. If the trade-off is unbalanced, we have failed. That is our challenge and the only option left to us is to learn to live in balance with the earth."

¹This essay is excerpted from a book-in-progress, "This Place in Time: Coming Home to a Changing World." A portion of the essay was published by Wisconsin Humanities in 2010 in its series "On Making it Home."



Home, in fact, can serve as our last true refuge, a place where we are free to ignore degradation, injustice, and pain. Or it can be a place from which we confront them.

Curt Meine



MENOMINEE LANGUAGE GUIDE



English Menomini

GREETINGS

<i>Hello and good-bye</i>	Pösōh
<i>Thank you</i>	Wāewāēnen
<i>Alright</i>	Nahāw
<i>How are you?</i>	Āneq nāp
<i>yes</i>	ēh
<i>no</i>	kan
<i>me</i>	kenah
<i>you</i>	nenah
<i>her/him</i>	wenah

FOOD

<i>maple syrup</i>	sōpomāhtek-sēwākametāew
<i>wild rice</i>	mamāceqtaw-manōmāēh
<i>honey</i>	āmōw-sōpomah
<i>hull corn</i>	cēhkoweyāēsekwanak
<i>tea/medicine</i>	maskihkiwapoh
<i>coffee</i>	kāhpēh
<i>water</i>	nepēw
<i>bacon</i>	wīskwaqsow
<i>fish</i>	namāēqs
<i>squash</i>	wīnāēmāēhkwan
<i>strawberry</i>	atāēhemen
<i>raspberry</i>	anōhkan

LAND

<i>river</i>	sēpēw
<i>water</i>	nepēw
<i>lake</i>	nepēhsaeh
<i>land</i>	ahkew
<i>hill</i>	espāhkiw
<i>road</i>	mīhekan
<i>tree</i>	maeqtek
<i>forest</i>	maeqtekuahkihkiw
<i>leaf</i>	anīpiakan

ANIMALS

<i>bear</i>	awāēhsaeh
<i>crane</i>	otāēqcih
<i>eagle</i>	kenēw
<i>moose</i>	mōs
<i>wolf</i>	mahwāew
<i>bison</i>	pesāēhkiw
<i>deer</i>	apāēhsos
<i>badger</i>	māēqnakwah
<i>sturgeon</i>	namāew
<i>rabbit</i>	wāpos

CRAFT

<i>canoe</i>	maeqtekōs
<i>canoe paddle</i>	pīh and pīhekan
<i>basket</i>	ahkāēhkopenākan andckāhkopenākan



PLACE NAMES

<i>Keshena</i>	Kesīqnāēw
<i>Middle Village</i>	Nanāweyah Menikān
<i>Neopit</i>	Niw-ōpet
<i>South Branch</i>	Ōkāqtōhsāēh
<i>Zoar</i>	Sāqnawēhnāēn
<i>Shawano</i>	Sāwanoh
<i>Madison</i>	Māēsetanoh
<i>School</i>	Kāēhkēnōhamotiwekamek
<i>College</i>	Māēc-Kāēhkēnōhamotiwekamek
<i>Casino</i>	Aqtatiwikamek
<i>Menominee Reservation</i>	Omāēqnomenēw Eskōnekan
<i>Mill</i>	Paqsepocekan
<i>Wolf River</i>	Mahwāēw Sēpēw

This language guide was produced by Jennifer Gauthier and Annie Jones.

Gauthier and Jones have joined others in dedicating themselves to Memomini language learning. Their language learning is life-long and grows through spending time with Elders, other language learners, and engaging with Memomini yoU, a grassroots organization that is committed to the revitalization and renormalization of our Memomini language and lifeways.

Note: Many Wisconsin towns and city names are derived from the Memomini language. For example, the city of Shawano is from the Memomini word for south, or sāwanoh. As you travel Wisconsin you will notice the various spelling of Memomini words on maps and signs. The variety of spellings reflects the way various colonizing groups interpreted and documented the words.

MENOMINEE PRONUNCIATION GUIDE

Vowels can be long or short. When they're long, they have a macron (line) over them. You can see that there's a lot of variation in the pronunciation of the short vowels.

SYMBOL	SOUNDS LIKE	SYMBOL	SOUNDS LIKE
ā	f <u>ā</u> ther, s <u>o</u> d	a	b <u>u</u> t, s <u>o</u> f <u>a</u> , f <u>a</u> ther
ē	b <u>ai</u> t, s <u>ay</u>	e	b <u>i</u> t, b <u>e</u> t, b <u>ee</u> t, s <u>o</u> f <u>a</u>
ī	b <u>ee</u> t, s <u>ee</u>	i	b <u>i</u> t, b <u>ee</u> t
ō	b <u>oa</u> t, s <u>o</u>	o	p <u>u</u> t, s <u>o</u> f <u>a</u> , b <u>oa</u> t
ū	b <u>oo</u> t, s <u>ue</u>	u	p <u>u</u> t
āē	b <u>a</u> t, s <u>a</u> t	ae	b <u>i</u> t, b <u>e</u> t, b <u>a</u> t
ia	M <u>a</u> r <u>i</u> a	ya	<u>y</u> u <u>c</u> k
ua	K <u>a</u> h <u>l</u> u <u>a</u>	wa	<u>w</u> o <u>n</u>

Most of the consonants sound like they do in English, except that "c" is either "ch" or "ts", and "s" is either "s" or "sh". The glottal stop "q" sounds like the middle of the word "uh-oh".

SYMBOL	SOUNDS LIKE	SYMBOL	SOUNDS LIKE
c	<u>ch</u> urch, <u>it</u> s	q	uh- <u>o</u> h
h	<u>h</u> ow	s	<u>s</u> assy, <u>sh</u> ort
k	<u>sk</u> ip	t	<u>st</u> op
m	<u>m</u> at	w	<u>w</u> e
n	<u>n</u> ot	y	<u>y</u> ou
p	<u>sp</u> ot		

This pronunciation guide was created by Monica Macaulay, a professor in the Language Sciences Program at the University of Wisconsin-Madison, who has partnered with Menominee people on language revitalization since 1998.

LISTENING TO THE FOREST

Jeff Grignon, Forest Regeneration Forester for Menominee Nation; and Robin Wall Kimmerer, SUNY Distinguished Teaching Professor of Environmental Biology, and the founder and director of the Center for Native Peoples and the Environment.

Silently passing overhead, satellites capture photos of an anomaly in the landscape of northern Wisconsin, a great, dark block like an island in a sea of farms and fields. So distinctive in its sharp boundaries and unique thermal profile, the block is used by mappers as a georeference point. Imaging sensors utilize the latest technology, but there's much that science alone cannot see. The original aerial observer, the eyes in the sky of Kenew (the eagle), knows this land well. Riding the heated thermals over cornfields, Kenew dips low when he reaches the ancient pines and rides the cool contours of the softly domed maple canopy of the Menominee Forest.

Swaths of pines, drifts of maple over the rolling terrain—it wasn't always this way. Neither satellite nor Kenew can see through time; for that we need the storytellers, the deep memory of the oral tradition.

It is told that the Maple Nation has stood side by side with the Pines from the very beginning. Together these Elder Tree Nations watched over the Menominee Nation. The Menominee bear witness to the great changes in the environment over thousands of years, with the story held in carefully remembered words. Long ago, the three nations watched through dancing snow as the towering waves of ice appeared from the North. Riding in upon the snow and ice were the ancient forests of Yew and Spruce. The Elder Maples had responsibility to their plant communities who could not tolerate the cold, and with great sadness they moved south, away from the ice. After generations of hardship endured by the Pine and the Menominee Nations, the story tells of a change in the wind that signaled the great melting. When the land was flush with water, Maple Nation returned. From that point forward, the three nations

were one. Since time immemorial, the people and the forest were inseparable.

Standing on the granite-slabbed banks, Jeff sweeps his arm over the Wolf River, white foam churning at our feet. "The Menominee have a name for our ancestors, *kiash mam-aqçetaw*; the ancient ones. Our Creation story takes place right here," he says. "We have no migration story, because this is where we come from. The Menominee are the original inhabitants of this place. The forest we ardently reside in once stretched across ten million acres. For centuries the Pine, Maple, and Menominee Nations have lived off this land, making sure we each took only what we needed."

In comparison to the heavily settled areas that surround its borders, the Menominee Forest might well be classified as wilderness. The satellite flying above sees the wild river running through and the forest canopy unbroken for miles. With few people and development limited to scattered clusters of homes, this land stands out at night because of its darkness against a background spattered with artificial light. Kenew is witness to magnificent stands of big old trees, to the presence of intact food chains where bears wander and the night is marked by the howl of wolves. The Menominee Forest may look like a "wilderness" to the satellite, but Kenew sees it differently: a carefully nurtured web of reciprocity between people and land. It's a home.

We leave Jeff's well-worn khaki-green truck at the junction of several grassed-over dirt roads—just tracks, really—between young stands of yellow birch with golden bark shining in the spring sunshine. I don't imagine that anyone but Jeff has walked here in years, except for the deer and the bear who have dotted the path with their sign. There's no need for chatter as we push through the knee-high brush—



the birds are talk enough. Without preamble, at a sign only he can see, Jeff steps off the path and pushes aside some young hemlocks with branches sweeping the ground. There's a whole family: tall ones, short ones, exotic yellow blooms floating on sturdy stems, with pale floral ribbons trailing beneath, a patch of rare yellow lady's slippers.

This is why we've come, to visit them, to pay our respects, like walking to visit an old relative living back in the woods, just to be together, to renew the bonds. Jeff meets my eyes and just smiles.

"The Elder Tree Nations have been taking care of us from the beginning," Jeff says. The paths of the ancient ones are still known here and walked by modern Menominee. He takes a deep breath, looks around, and exhales, "Everything we need is given to us." This well-watered landscape brought well-being to the Menominee in the gifts of sturgeon and trout; maple sugar; wild foods, from leeks to berries to *manomaeh* in the wild rice lakes; deer; and good soil for their garden beds. The land is still a pharmacy, a library, a grocery store. It is also a place of deep ancestral connection, to language, to spiritual life. It is a sacred landscape where people and forest are linked by mutual responsibility. Jeff says, "For thousands of years the Menominees gave back the only way we could—in the forms of ceremonies, prayers, and offerings." The Menominee live in a culture of gratitude.

Gazing up at the sky, he continues: "The Menominee people are also called Dreamers. Through dreams and prayers, we told of the coming of the wooden boats. Shoulder to shoulder, People, Pines, and Maples watched as an erosive surge of people migrated from the East in search of land. These newcomers viewed our three nations as nothing more than a resource to be used. The White Pines fell to the timber barons in great waves, and the lands of the Menominee were

reduced from 9.5 million acres of the ancient ones to 235,000 acres." Here the Pine, Maple, and Menominee Nations took shelter together within the boundaries of the reservation, refugees from a cultural climate change.

Kenew flew over a clear-cut landscape and in the precious remaining island of Menominee forest saw the people struggling to make their way in a changed world. Jeff knows the history of adaptation on this land and reminds us that "in order to save what was left of our nations, the Menominee people had to realize that the forest had not only spiritual and cultural value but an economic value as well that would help us survive. The forest taught us how we could harvest the trees in a fashion so that it will always be here, using a concept that says, 'If we cut the mature trees starting in the East, by the time we get to the west side of the forest, it will be time to start over.' This set up the concept of sustained yield, which is a modern forestry practice of today."

What the satellite sees as wilderness is intensively managed to provide livelihoods for people and at the same time to create ecological integrity. Most of the world thinks it can't be done, but Menominee practices show otherwise. The tired rhetoric of ecology versus economy, thinking you must choose between sustainability or prosperity, gives way here.

Jeff is a forester for Menominee Tribal Enterprises, the forest management arm of the Menominee Nation. His truck is full of maps and tools, but the most valuable tools he carries are the way that he sees and the way that he listens. He is in constant conversation with both his "babies" and his elders, the new generation of trees and the old ones standing by to lead them. Jeff draws from scientific forestry as well as traditional ecological knowledge to do his work. Unconfined by dogmatic intellectual monoculture, Jeff uses what he calls linear and nonlinear perception, the head and the heart, to understand the forest. He is nurturing the next generation of marketable trees by using Menominee principles of



forest ecology that are taught by the plants themselves, honoring all parts of the community, from goldenrod to bark beetles. Some foresters see only merchantable stems and clear away other species that are seen as competitors. What they may try to exclude,

Jeff includes, recognizing that each part of the ecosystem can be medicine for the whole.

At various times, Jeff has taken me tromping off to pay respect to the last remaining stand of American elms, refugees from waves of disease, or to check up on the progress of a patch of hemlock where regeneration seems to be weak, or to take note of the cone crop of ancient pines. Intimate knowledge of the community is a prerequisite for the careful silviculture of Menominee forest management. Each parcel of land is inventoried and measured again and again, and the trees are known as individuals—a remarkable level of familiarity for an area that spans 235,000 acres.

The familial relationship between people and the forest here calls into question the notion of wild. I asked Jeff how this might be expressed in the Menominee language. He explained that the idea of wild, untamed land did not exist in their world but came along with the surge of newcomers, who pressed up against the Menominee homelands, misunderstanding their nature. The Algonquin languages, to which Menominee belongs, contain the pronoun *Pekuac*, meaning “growing on its own,” which indicates the freedom of that being to live where it will rather than the state of its landscape. He says that for him, “When you can feel the aliveness of everything around using all the senses, you are experiencing wilderness.”

There is a widely told story of an anthropologist who asked the Native peoples he was visiting, “Do you go into the woods alone?” This scientist was reportedly baffled by the people’s inability to answer this simple question, until he was informed that it was impossible to be alone where one is surrounded by nonhuman

relatives. “Alone” has no meaning in this forest, and perhaps “wild” fades away as well.

The standard image of a forester, with chain saw and hard hat, does not usually include a person with an eye for wildflowers. But management of the vast Menominee Forest is guided in part by the blossoms that carpet the forest in spring. The foresters listen to what the presence of Trillium has to say or the message conveyed by Goldthread. They know that the forest floor plants are highly responsive to conditions of soil and moisture and so use them as indicators of the stand’s future, following the guidance of the flowers in devising management plans. They harvest timber in winter when the snow protects the forest floor and lift, rather than drag, logs from the woods to avoid disturbance of the respected plant community.

Back in 1923, Huron Smith published a scholarly treatise on “The Ethnobotany of the Menominee Indians” based on the deep plant knowledge of a group of Menominee families. Jeff has devoted himself to relocating every species of plant on that list—visiting them and renewing relations, letting them know that they have not been forgotten. In this time of ecological losses, we might anticipate the emptiness of that task and resign ourselves to the dwindling of that list. How many places in this country still have the same species from a list that was recorded almost a century ago? But Jeff has found every single one—and they have found him.

The intimacy and knowledge of what the forest needs to thrive are told in part by scientific data. There is a grid of CFI (Continuous Forest Inventory) sampling plots in the Menominee Forest that provide a long and continuing record of tree growth and mortality. This is extremely valuable for knowing the forest and planning for its future. All the foresters rely on this, but there is a deeper knowledge available,



held by the forest itself. Listening to the forest is a precious cultural resource that needs as much tending and regeneration as the forest itself.

Jeff is a regeneration forester, one in an unbroken lineage of forest caretakers, charged with nurturing a forest he will never see. His life is full of seedlings of all kinds, as he is also dedicated to the maintenance and regeneration of culture. He is a cultural resources protection specialist, too, identifying archeological sites for the nation with his keen ability to see into the scope of time and listen to the land with the tools of eyes and mind and spirit. He knows that you have to carefully nurture culture and language as carefully as you nurture new trees.

Sustainability of the forest is inseparable from sustainability of the culture. Preservation of the endangered Menominee language is key to the integrity of plant knowledge. Plant names in the language encode a whole host of meanings and relationships that defy translation to botanical Latin. It is said that as longtime citizens of this forest, the plants are shown respect by being addressed by their names, spoken in the original language. Seeds and saplings of cultural sustainability are everywhere at Menominee—in the school, as kids tend the sap boil at sugar camp, learning from the Elder Maple and the Elder Menominee at the same time; in the language immersion daycare, which Jeff’s wife opened; at the traditional garden plots; in the

Elders Center, where carriers of traditional culture are interviewed by tribal college students with video cameras; and in the forest, when a human sits quietly to listen to what the trees have to say.

Jeff and I take students from the tribal college out to a grove of elders where the signature voice of this place, wind

in the pines, speaks loudly. Science classes are usually organized around learning about the forest, but here our intent is to learn from the forest. Sitting on a mossy log, he tells them, “We look to the teachings of long ago. The teachings tell us we must mend our relationships with the individual plant communities. They have been waiting. All the answers to the problems of today are found within the plants and their communities. We must learn again how to listen.” The forest is full of teachers, who show by their ways that we are responsible for one another. The Elder Maples are looking out for their community; neither one flourishes alone, only together. Listen to the forest and you hear that every taking must be balanced by giving. It is this reciprocity, the exchange of forest gifts and human gifts, that keeps the balance.

While carefully nurtured tree by tree, the forest is subject to the forces of upheaval as well. The landscape is marked by at least two recent tornado tracks, which felled trees in a massive swath, shearing off the canopy and tearing up roots.

The Menominee know about drastic destruction. In 1953, the federal government decided to “get out of the Indian business” and the tornado of Termination swept across the nation. With the stroke of the presidential pen, the Menominee ceased to exist as a tribe. Their ancestral homeland since time immemorial was declared to be a county of Wisconsin, and all the services guaranteed and negotiated in treaty in recompense for the loss of 90 percent of their lands were cut off. A tornado of destruction—poverty, land loss, depopulation, and cultural fragmentation—ensued. Faced with the piecemeal sale of their sacred homelands, a group of strong young people arose in defense of their heritage and future. After eighteen years in the courts, the nation was legally restored, yet the real work of cultural restoration continues.

At Menominee, resilience has been called for over and over. The forest’s strength is rooted in the solidarity of people and place. Strong cultural identity feeds that resilience, like nitrogen in the



soil. Regenerating the community after Termination is a reassertion of sovereignty and self-determination, a statement of endurance and resilience, as taught by the forest.

In the aftermath of the tornados, forest regeneration began right away. Where the forest was sheared off, the elder Tree Nations met their responsibilities, providing shade and shelter to the remnants of the forest floor of Maple Nation. At the same time, the buried seed bank, newly exposed to the sun, released its long-dormant propagules to create a thick, fast-growing stand of fire cherry, aspen, and birch. Some foresters see these as “weed trees,” but Jeff understands that they are essential to the healing of the land. These species add certain chemicals to the soil through their growth and their leaf litter that act as medicines for the healing of the forest.

Our forest ecology students push through the thicket of young trees, exclaiming over the seeming chaos of species that they find. There are members of the Elder Maple and Pine Nations, carrying the knowledge of what once was and what can be again. There are also members of the sun-loving Berry Nations and the Nation of Grasses, with fruits and flowers preparing the way for the future forest. A seed bank is a reservoir of possibility, an agreement with the future. It is the source of adaptation and resilience. It is made of stories and memory and dreams for the future. These young people are the seed bank of the nation.

In the aftermath of Termination, visionary leaders dreamed of the people the nation would need in the future: leaders with deep cultural roots and strong identity, cross-pollinating traditional ecological knowledge with the tools of science. And so they created the College of the Menominee Nation (CMN), preparing both the seeds and the fertile ground. Students who are strong in their own cultural values and also equipped with the tools of ecological science can be a source of resilience in an era of unprecedented environmental change.

Since the time of the ancient ones, the Menominee have always given gratitude, care, and respect back to the forest. Kenew has never failed in carrying these prayers skyward. As the times have changed, the forest that has always helped the people calls for their help in return. One student twists his hat in his hands and says, “The Forest takes care of us now, but what about climate change, won’t that change everything?” Jeff meets his question with a grave nod: “Today the three nations stand shoulder to shoulder as we face a warming wind from the South. The temperature increase to Grandmother Earth poses one of the greatest dangers so far to our forest. In order to protect our nations, we have begun to use science guided by traditional knowledge. We are not conceding the loss of the Maple Nation; we are listening to the forest to find a way for them to stay in their ancestral homelands.”

Jeff’s battered old truck is pulled off the gravel road by a big clearing, a regeneration plot. He tends many such openings in the forest, nurturing the seedlings. Pointing out a beautiful community of young pines, he explains to the students that “the openings encourage a healthy turnover in age within the forest. Diversity of plant life is allowed to fill the gaps among the seedlings, plants being communal species. This diversity is dictated by the land and its needs. It will change over time as certain seedlings take on the responsibilities of an Elder. We encourage the reuniting of the Pine and Maple Nations within the openings. Each nation protects the other from insects and disease and in turn the Menominee Nation.”

In other clearings, Jeff is planting temperature- and drought-tolerant oak species and their associated shrub and grass species—the Elder Tree community of the southerly forests—inviting them and their families here so that a century from now, when everything is different, these forest patches



might be guided to a new kind of flourishing under the leadership of other trees. The forest may change, the climate may change, but the relationship endures.

From the coming of the ice to the coming of the timber barons, the Forest and the People have been resilient in the face of dramatic changes. Even after everything, they are both still here, still participating in an ongoing exchange of reciprocal gifts in which the forest sustains the people and the people sustain the forest.

Shovel in hand, Jeff gives each student seedlings to plant. They listen to his instructions and his closing words: “We as one people have to stop thinking of the environment as our resource to exploit and not having to give back in some form. In Menominee belief, we were the last in the four orders of creation: rock, plant, animal, and then human. We remember the words of our ancestors, *Kanawaenemaew kotapiskocekan ayom maeqtekuahkikiw, ahpihciwaeqtaw*—the strength of the environment is in its balance, and we are the balance.”

Essay from Wildness, edited by Gavin Van Horn and John Hausdoerffer (2017). Reprinted by permission of the University of Chicago Press.



Swaths of pines, drifts of maple over the rolling terrain—it wasn’t always this way. Neither satellite nor Kenew can see through time; for that we need the storytellers, the deep memory of the oral tradition.

Jeff Grignon



FROM SARAGURO TO THE DAIRYLAND: EMBRACING LATINE AND INDIGENOUS LATINE IDENTITIES ACROSS WISCONSIN



By Luis Gonzalez-Quizhpe (Kichwa Saraguro), UW-Madison Class of 2020

In the Fall of 2000, I began my first day of kindergarten in Greenfield Elementary School, located in Baldwin, a small town in St. Croix County, Wisconsin. A job opportunity for my father in a local dairy farm, Jon-De Farm, had brought my family back to the United States, where five years earlier, my father had finished his graduate studies in Minnesota, where I was born. Upon completing his graduate studies in animal sciences at the University of Minnesota-Twin Cities, he was able to secure an internship at Jon-De Farm. This experience allowed him to learn how to work all the duties needed to successfully run a dairy farm operation: tasks like raising calves, milking cows, as well as conducting artificial insemination and providing treatment. Though my father's experience at Jon-De Farm was cut short due to the end of his student visa status, his work ethic left a lasting impression on the farm's owners. Three years later, they would get in touch with my father in Ecuador to offer him the position as dairy herd manager.

Home to 3000 people at that time, Baldwin – like much of the country– was seeing a substantial influx of Latine workers: the dairy industry was a particular draw in the Midwest. Jon-De Farm saw the necessity of having someone bilingual that also knew the ins and outs of their farm, so my father became in charge of managing the Spanish-speaking workforce. My family left friends, family relations, and a fairly comfortable life in our traditional lands

of Saraguro, Ecuador, in pursuit of a better quality of life and opportunities.

I was one of three Latine students across all the grades in Greenfield Elementary. Given that my father worked for one of Baldwin's local dairy farms and its owners were well known and respected in the area, my family had the benefit of also being known and welcomed by the community. Yet, many of my classmates and teachers, as well as community members, knew there was something unique about us that didn't necessarily fit the "Latine" label. For one thing, my father and I wore our hair long and braided. And although we spoke Spanish, we also spoke the Indigenous language, Kichwa. Furthermore, while going to church on Sundays involved wearing our "Sunday Best," that didn't mean suits and ties. My father and I wore our traditional, black woolen ponchos on top of our white, formal long-sleeve shirts, and our short, black pants. My mother wore her black, pleated woolen anako (skirt), a black woolen shawl, an embroidered blouse, a silver tupu, and her colorful, beaded wallkas (necklaces). On special occasions, all of us wore our sombrero blanco: our white, wide-brimmed hats with black spots under the brim.

Our dress and language use did present challenges. I was often called a girl. My Indigenous language and culture were mocked. As I was finishing my middle school years, we moved to Menasha, Wisconsin, where there is a larger Latine community. Though mature enough to handle instances of discrimination and racism, I needed to re-introduce and re-inform my classmates—including Latine students as well as my teachers—of my cultural heritage and who I was. My education in the Wisconsin public school system gave me memorable moments, friendships, and an excellent education, but for me, it also highlighted the lack of institutional and community awareness and support of Latine and Indigenous Latine iden-



tities, affecting how our experiences in school, community, and home spaces are shaped.¹

In pursuing higher education at the UW-Madison, I would come to learn about “Indigenous Latine,” an umbrella term that represents Indigenous migrants hailing from Latin America. I would later study ethnic-racial identity development at the Harvard Graduate School of Education. My academic journey and my lived experiences have informed my research that seeks to improve the wellbeing of Latine and Indigenous Latine youth and families living across Wisconsin.

It is important to acknowledge the diversity of Latine identities. Spanish is not the universal marker of Latine identities. Indigenous languages such as Kichwa, Purépecha, and Náhuatl are also spoken by many youth and families across Wisconsin. Similarly, expressions of culture, community-building, and traditions vary widely even within countries of origin. A strong ethnic-racial identity fosters belonging, enhances wellbeing, and contributes to positive social behaviors, mental health, and academic success.² Hence, understanding the nuances of Indigenous and Latine communities is not just an academic pursuit, but a critical factor in strengthening our local communities. It is important to understand these nuances through understanding Latine social structures, geographies, and oral histories.

My experiences in both rural and urban Wisconsin have shown me how land shapes the way Latine youth navigate their identity development. In Baldwin and across rural spaces where Latine and Indigenous Latine families have grown significantly in recent years, language and culture may be

factors that lead to misunderstanding and isolation. Even in relatively urban places like Menasha, where there is greater ethnic-racial diversity, it is a challenge to educate community members about the complexities of our shared Latine identities. Even in these spaces, Indigenous and minoritized identities are not always recognized, leading many youth and families to assimilate into a generalized Latine identity, rejecting their Indigenous heritage, language and culture as a means of survival.

As Wisconsinites, it is important that we advocate within our communities and schools across rural and urban areas for the rich diversity of our Latine and Indigenous Latine heritage and for all persons who call this great state home. As I continue my research and personal journey, I return to a central question: How can Wisconsin create environments—in education and beyond—where Latine and Indigenous Latine youth do not feel the need to justify our existence, but instead are empowered to celebrate and define it on our own terms? Perhaps the answer begins with listening: to the stories, the languages, and the histories that have always been here, waiting to be heard.

¹ Further reading regarding the education and social experiences of Kichwa Saraguro youth and families in rural Wisconsin can be found in this co-authored piece with Dr. Diego Román. Román, D. & Gonzalez-Quizhpe, L. (2024). *Saragurokunaka Wiñaypak Runakunami Kashunchik (We Will Always Be Saraguro): Reclaiming the Kichwa Language and Saraguro Identity in the Diaspora*. *Journal of Language, Identity, and Education*.1-17.

² For further reading regarding the importance of supporting ethnic-racial identity development amongst youth, see Rivas-Drake, D., & Umaña-Taylor, A. (2019). *Below the Surface: Talking with Teens about Race, Ethnicity, and Identity*. Princeton University Press.



THREADED RIVERS: IMAGINING HOMETLAND THROUGH PAJ NTAUB



By Edward Xiong x'26, Textiles and Fashion Design with a certificate in Asian American Studies with a HMoob Emphasis, UW-Madison; HMoob Paj Ntaub Artist

Each time I stitch together a paj ntaub (pronounced 'pah dau'), I am reminded of home. My grandma would play HMoob home documentaries in the background while she stitched clothes or while my cousin sewed her paj ntaub for a HMoob outfit. Each time I touch paj ntaub that was made by members of my family, the threads connect me to their hands. The threads tell me that I am Moob Leeg from Moos Pheeb (pronounced 'mua pheng'). When I open the suitcase of clothes that kuv puj hab tais (my paternal and maternal grandma) carried from Laos, Thailand, and then to America, as they fled as refugees, it centers me in being HMoob in Wisconsin and transports me to the homeland that I feel disconnected from. The labor of each small stitch allows me to pause and to remember the hours of dedication to create paj ntaub designs which have been part of my family for generations. With each cross-stitch, I learn the knowledge that my ancestors have carried, of how the patterns and style tell us who we are, and to recognize one another as family. I carry the knowledge of how they made these textiles by memory, and it inspires my cousins and me to learn and perfect the stitches: to make the back of the embroidery as neat as the front and to form the stitches as small as a rice grain.

Growing up as a second-generation HMoob American, I always felt removed from my identity because I stopped speaking HMoob in elementary school. It was through art that I reconnected with my family and my HMoob identity. When I was around seven, my mom taught me how to do paj ntaub tawm laug, HMoob cross-stitch. I began to use paj ntaub as a medium to connect with my family, more specifically my late grandmas. I did not need words to talk to

them and to explain who I am as HMoob American. It became a way for me to communicate with my late grandmothers that went beyond my ability to speak in HMoob properly. For me, the snail motif—paj ntaub qab qwj—honors this story and my family's story of carrying this knowledge to make paj ntaub for generations.

For us HMoob, the arts have long been our way of transmitting our knowledge, language, and culture. Through oral folktales, paj ntaub carried stories and our language during our oppression in China and when books were banned or lost as we crossed the Yellow, Red, and Green rivers. We dress our departed loved ones in paj ntaub for their spiritual journey home. The paj ntaub helps them find their ancestors in the afterlife. It's a way to be recognized by the ancestors during their journey back to cross these rivers. For displaced people, the arts are a bridge home. Through the arts we continue to know who we are through the threads that weave us together.

The *Threaded River* story cloth was inspired by my family's relationship to and knowledge of Wisconsin's forests and rivers as HMoob refugees. Represented are the wildlife and landscape I grew up with and my family's knowledge of foraging that grew as they adapted to life in Wisconsin. Foraging Solomon's seal, hunting, and fishing were a way for me to heal from not knowing what life was like in the homeland and how important this knowledge is. It eases me into feeling that Wisconsin is home for me while still feeling displaced. It is also a reminder to me of how Indigenous communities around the world hold onto our knowledge to navigate the land and signifies our ingenuity and tenacity.

As I embroidered the scene, I was reminded of how resource-ful and resilient my people have been to be able to carry these ways of knowing across thousands of miles and into the future. It reminds me of the similarities that are shared by other communities in Wisconsin: the animals, plants, land, and water systems that provide for us as we take care of them. Although the scene isn't a specific place, it is the Wisconsin of my imagination, a way to honor the land and to pay homage to all who came before us and to the future generations who will bring knowledge forward.



Detail from Threaded River by Edward Xiong



The labor of each small stitch allows me to pause and to remember the hours of dedication to create paj ntaub designs which have been part of my family for generations. With each cross-stitch, I learn the knowledge that my ancestors have carried, of how the patterns and style tell us who we are, and to recognize one another as family.

Edward Xiong



PRISON EDUCATION AND THE WISCONSIN IDEA

Ben Shannon, Teaching Faculty for the Odyssey Project and Odyssey Beyond Bars, Department of Liberal Arts and Applied Studies, University of Wisconsin-Madison

A central tenet of the Wisconsin Idea is that the benefits of a university education should reach all corners of society. Nowhere is this principle more important than in the field of prison education, where, for over 100 years, the University of Wisconsin has been a leader in providing learning opportunities to incarcerated people.

The history of prison education in Wisconsin began in the nineteenth century, with religious organizations offering instruction in basic literacy and Christian morality. The hope was that, by enabling incarcerated people to read the Bible, they would gain the social values necessary for personal rehabilitation. By the twentieth century, a secularized version of this argument took hold at the University of Wisconsin-Madison, where prison education was viewed as a logical extension of the Wisconsin Idea and a pathway to successful reentry into society.

In 1917, the University of Wisconsin became only the third institute in the county to offer college courses to incarcerated people. The first class took place at the state penitentiary in Waupun, with an instructor from Madison traveling 60 miles to teach a course on gas engine repair. These early efforts failed to create an effective learning environment, however, in large part because students were not permitted to speak during class. Over the next five years, the UW-Extension began experimenting with correspondence courses, many of which incorporated face-to-face meetings with instructors throughout the semester. This format proved to be highly successful and by 1922, 75 students were enrolled in courses ranging from business, accounting, and engineering, to English, Spanish, and music. Bolstered by these achievements, the

university soon expanded its prison education program, with correspondence courses taking place at correctional institutions throughout the state and beyond.¹

Despite these achievements, challenges remained. Foremost among them was the issue of financing. In the 1920s, inmates paid for their education with a meager prison salary of \$0.06 per day.² Unsurprisingly, such financial constraints limited the number of students that could enroll in courses, let alone complete a degree program. This situation would vastly improve after 1965, when federal Pell Grants were extended to incarcerated learners. These funds targeted U.S. citizens of limited income and, unlike student loans, they did not need to be repaid.

With the availability of greater funding, the University of Wisconsin ushered in a new era of innovation in prison education. Here the UW System schools, themselves a manifestation of the Wisconsin Idea, led the way. Throughout the 1970s, educators from UW-Green Bay, UW-Baraboo, UW-Stevens Point, and UW-Whitewater joined those from UW-Madison in testing various methods of instruction, this time with greater emphasis on student input. In one case, instructors abandoned the typical lecture format and instead allowed students to debate the merits of competing sociological theories.³ In another case, incarcerated students helped to design their own non-credit courses on business, public speaking, marketing, and grant writing.⁴ Innovations such as these yielded fruit in the spring of 1975, when three inmates at the Wisconsin State Reformatory became the first incarcerated learners to earn a degree from a UW system school.⁵ Over the next twenty years, degrees would be awarded to over 100 individuals in Wisconsin correctional institutions.



In contrast to these halcyon days, the 1990s represented a dark time for prison education. With the passage of the Violent Crime Control and Law Enforcement Act in 1994, incarcerated individuals lost access to critical Pell Grant funds. As a result, educational opportunities plummeted in correctional institutions across the United States, falling from an estimated 772 college-level programs in 1994, to less than 10 a few years later.⁶ The advent of online education began to reverse this trend, with technical colleges playing a key role. But only recently has large-scale, in-person instructional programming resumed in Wisconsin prisons.

Beginning in 2019, the University of Wisconsin once again offered credit-bearing courses to incarcerated learners, this time through the Division of Continuing Studies and the Odyssey Beyond Bars program. Like its parent organization, the UW Odyssey Project, Odyssey Beyond Bars is a college jump-start program specifically tailored to students facing barriers to education. Every semester for the past six years, OBB has offered humanities courses to incarcerated students at correctional institutions across the state, while including wrap-around services like tutoring, academic advising, and an alumni support network.

Following the success of Odyssey Beyond Bars, the University of Wisconsin launched the Prison Education Initiative in 2022. This ambitious project seeks to establish permanent pathways to university-level education in Wisconsin's prisons. To this end, the PEI coordinates course offerings through the University of Wisconsin and UW system schools, with the goal of creating degree and certificate programs for incarcerated students. These efforts have already yielded positive results. In the summer of 2024, three students at Oakhill Correctional Institution received an associate degree from UW-Green Bay, while an additional 18 students are expected to receive their degrees by the fall of 2025. Moreover, pilot programs are currently being

launched by UW-Eau Claire and UW-Stout at Stanley Correctional, with similar efforts planned for the women's correctional facility in Taycheedah. Students enrolled in PEI programs consistently describe the experience as empowering and transformative,⁷ and research has shown that receiving a degree while incarcerated significantly reduces the chances of recidivism.⁸

Through programs like Odyssey Beyond Bars and the Prison Education Initiative, the University of Wisconsin continues its proud history of offering educational opportunities to incarcerated learners. Illuminated by the Wisconsin Idea, the future of prison education in the state is bright.

¹ An article in the *Wisconsin State Journal* claimed that the University of Wisconsin offered correspondence courses to incarcerated students in Kansas, Virginia, and Colorado. *Wisconsin State Journal (Madison)*, 19 November 1922.

² The *Daily Cardinal (Madison)*, 9 November 1922. *Unsurprisingly, such financial constraints limited the number of students that could enroll in courses, let alone complete*

³ The *Capital Times (Madison)*, 10 August 1973.

⁴ The *Capital Times (Madison)*, 16 August 1979.

⁵ *Wisconsin State Journal (Madison)* 23 May 1975.

⁶ Samuel George La Roi, "Correctional Education: A Pathway to Reducing Recidivism in Wisconsin," *Lawrence University Honors Projects* (2022), 18.

⁷ As one student reported, "Education is the path to finding my 'why,' my meaning. Had I known that this was an option, or the insights this opportunity would provide, I would not be in prison. This has changed my life's trajectory." *Prison Education Initiative, The UW-Madison Prison Education Initiative, pamphlet, [2025].*

⁸ The most famous of these studies comes from the RAND Corporation, which found that incarcerated people who participate in prison education programs are 43% less likely to recidivate. Lois M. Davis, Robert Bozick, Jennifer L. Steele, Jessica Saunders, and Jeremy N. V. Miles, "Evaluating the Effectiveness of Correctional Education: A Meta-Analysis of Programs That Provide Education to Incarcerated Adults." *Santa Monica, CA: RAND Corporation, 2013.*

SPEAKING OF FOOD IN WISCONSIN



<i>Belgian pie, n.</i>	A pastry, associated esp with kermis(s) celebrations, consisting of a thin layer of yeast dough covered with a sweet filling, freq containing fruit, and topped with sweetened fresh cheese.	<i>hot dish, n.</i>	A casserole or main dish—sometimes used as a mass noun.
<i>Berliner, n.</i>	A doughnut with jelly inside.	<i>kielbasa, n.</i>	Pork sausage. Polish settlement areas, especially the Great Lakes.
<i>booya, n.</i>	A dish of stewed meat and vegetables; an occasion at which this is served.	<i>kolacky, n.</i>	A pastry of sweetened yeast dough with a sweet filling; a pastry of rich pie dough with a sweet topping.
<i>brat, n.</i>	Abbreviation for bratwurst.	<i>kringle, n.</i>	A usually sweet, flaky pastry, often with fruit or nut filling, that is usually formed into a ring or a pretzel-like shape. Scandinavian settlement area.
<i>bratwurst, n.</i>	A type of fresh pork sausage usually grilled or fried and served on a bun with condiments and sauerkraut. German settlement areas.	<i>krumkake, n.</i>	A thin cookie baked in a hinged iron and formed into a cone or cylinder while still warm. Norwegian settlement areas.
<i>cherry soup, n.</i>	A cold soup whose main ingredient is sour cherries. Hungarian.	<i>lefse, n.</i>	A thin, unleavened bread made with mashed potatoes. Norwegian settlement areas, especially in Minnesota and Wisconsin.
<i>czarnina, n.</i>	A kind of duck's blood soup. Polish settlement areas.	<i>limpa, n.</i>	A rye bread made with molasses. Swedish settlement areas.
<i>fattigmanns bakkels, n.</i>	A rich deep-fried cookie, often diamond-shaped. Chiefly Scandinavian settlement areas. [Norwegian for "poor man's cookie"]	<i>lutefisk, n.</i>	Dried fish (usually cod) that is soaked in lye water in preparation for cooking. Scandinavian settlement areas.
<i>German potato salad, n.</i>	A dish consisting primarily of cooked sliced potatoes, bacon, onion, and a vinegar dressing, usually served hot.	<i>paczki, n.</i>	A type of yeast-leavened, usually filled, doughnut traditionally associated with Shrove Tuesday. Polish settlement areas.
<i>hand cheese, n.</i>	A cheese made by forming soured skim milk curds into small cakes that are then aged. Chiefly German settlement areas.	<i>primost, n.</i>	A type of cheese usually made by boiling whey or undrained curds. Scandinavian.



- rommegrot, n.* A porridge or pudding of which cream is the principal ingredient. Norwegian settlements.
- rosette, n.* A crisp pastry made by dipping a usually rose-shaped, heated timbale iron into batter and then into deep fat, and usually served sprinkled with confectioners' sugar. Chiefly in Scandinavian settlement areas.
- sandbakkels, n.* A butter cookie traditionally baked in a small, fluted tin. Norwegian.
- sauerkraut, n.* Thinly sliced cabbage fermented in brine.
- slippery jim, n.* A soft sweet pickle made from ripe cucumbers; rarely, a watermelon pickle. Chiefly Wisconsin.
- suelze, n.* Jellied pressed-meat. Chiefly German settlement areas, especially Wisconsin.
- supper club, n.* An independent restaurant that usually serves only the evening meal, offering traditional American food and drink, frequently providing live music, and often having meeting or banquet rooms for community organizations or family celebrations. Chiefly Great Lakes, especially Wisconsin.
- sweet soup, n.* Fruit soup. Scandinavian.
- trippe, n.* Usually Belgian trippe: A kind of Belgian sausage usually made with pork and cabbage.

Thanks to Joan Houston Hall, Chief Editor Emerita of the Dictionary of American Regional English (DARE), who assembled this list of food words that reflects the immigrant groups who settled in Wisconsin in the nineteenth and early twentieth centuries. Some of these foods are familiar to residents throughout the state. Others are much more regional. DARE is housed at UW-Madison and is a multi-volume reference work that documents words, phrases, and pronunciations of speech spoken by American English speakers.



TREE OF MEANING

By Eric Gallup

It's been said the tree whose roots twine around buried rocks grows tallest and strongest. It's this same stony ground that proves too harsh for most seed.

This is truly a class of creators. While we don't know all of each other's stories, it's fair to assume we're rooted in the ground with more than our fair share of stones. I also know that some of us have lost much, and too many, to the stony ground of our pasts, often unfairly.

I don't think anyone really knows what causes one man to persevere and thrive and another to wither, but there's something each of us in this class have in common: we're all creators, compelled to bear fruit and contribute. What that creating or that contribution looks like is unique to each person. One might 'feel' with such intensity that the pressure forces an outlet. Another's inner life may be inhabited by people and places having so much vitality that they demand to be manifested in ink. Some of us seek to better understand; others demand to be heard. For others, creation is an act of alchemy—a uniting and mixing of ideas in the crucible of the creator, synthesizing something new. Creation can also be an act of resistance—creating novel, skillful attacks on injustice or ignorance. In a sense, every creator is a revolutionary, creating because what exists isn't enough or because what already is isn't acceptable.

We're not our past; our past is the soil from which we grow. The fact that we're still moving, striving to create better and be heard further, proves this. We're not our crimes or our sentences; we change and grow—defying expectations. We're not our incarcer-

ation; our creative eye is unbound by walls or fences. Most of all, we're not merely what anyone says we are. We're not any one thing; creators by definition defy stereotypes and categories.

All this may seem overly dramatic for a Writing 100 class in prison. . . . It's not. At the command of a creator, anything—an ordinary object, a memory, or something that doesn't yet even exist—becomes imbued with depth, like a square becoming a cube. That's what this is really about; the creator conjures awe from mundane reality—he is the creator of meaning in the World.

It's been said that storms make oaks take deeper root and that a tree can stretch as far into the sky as its roots into the deep. There's every reason to believe that the storms we've weathered are beyond what most men of soft rich soil would understand. Show them these are not murky waters, that any darkness they perceive is depth.

This is your ground. Stand on it.

Eric P. Gallup delivered this speech in Spring 2022 to a crowded room of his classmates, instructors and prison staff at maximum-security Columbia Correctional Institution, to celebrate their successful completion of English 100: Introduction to College Composition. UW-Madison teaches face-to-face college jumpstart courses like English 100 inside our prisons through Odyssey Beyond Bars, part of the award-winning UW Odyssey Project. Incarcerated students like Mr. Gallup can build on their Odyssey experience and enroll in a UW degree program while they are still in prison through the university's new Prison Education Initiative.



YELLOWKNIFE LESSONS

By Michael D. Phillips, the son of W. Dale and Vel Phillips¹

By 1976, at the age of seventeen, I'd spent 15 summers in a canoe. Over the last six, I'd worked my way up the hierarchy of a Y.M.C.A. wilderness camp, Camp Widjiwagen, which sits in northern Minnesota nudging the southern edge of the Boundary Waters Canoe Area. The camp had invited me into its Voyageur program, its highest honor. Six individuals, five campers and one counselor, venturing two and a half months by canoe. We'd planned to paddle the greater length of the Back River through Canada's Northwest Territories, much of it above the Arctic Circle. Thus, in early June, we loaded packs and canoes onto a train and flew out of International Falls, Minnesota, touching down in Yellowknife. What first strikes you are the stunted trees. Yellowknife lies at the northern treeline; north of it, there's only tundra. The truth of it is everywhere to be seen: to the south, intermittent black spruce and tamarack forests shrunken to five or six feet tall; to the north, not even this.

By Day 62 we had run out of food, having missed our final pack drop. Thus, for the final 10 days, we struggled upstream to cross the Continental Divide toward Baker Lake, a hamlet at the mouth of the Thelon River in a basin that feeds into Hudson Bay; we ran lean and hungry. But canoe camping demands unity and concerted effort, Each person doing his job and no one's job complete until everyone stands, together. You work, and then you look for others who can use your help. No one quits. In northern Canada, you can't just roll up and go home, but I'd seen quitting, before. A person just pulls into himself, won't talk or engage, and forces others to carry his weight.

We made it to Baker Lake that summer. We did so by trusting ourselves and each other, and calling upon the woodland skills we'd learned over years and incorporated into ourselves like muscle memory. Thinking through each day's destination; listening to the

water; keeping dry; allowing the earth and sky to ground each moment; wanting nothing else.

At the age of 17 such trials wear well, but in these heady days such lessons bear fruit for a lifetime: trust and be trustworthy, know your limitations, work and succeed together. Today, my wife and I walk the Milwaukee River Greenway, an urban revitalization project of 800 acres in the Milwaukee River Basin and its watercourse, once so polluted that in the late 1970s its surface caught fire. Launched by grassroots efforts in 2006, the Greenway Project now includes business, political, and community partners all committed to the "viewshed:" that view from the water or along the trails that offers no visual intrusions, such as buildings or smokestacks or power lines, a wilderness view in the city. I am reminded of something my father used to say. "Mike," he would counsel, "as an adult, you'll be a citizen of your city, your county, your state, your nation, and of this world. Do your best to understand your responsibilities to each of those citizenships. Step into the shoes of your fellows and walk around. Imagine them as people just like you and do your best to understand the hard facts of their lives. Then work to make all of our lives better, together."

My father's good advice lives in me still, made real by my years of paddling Canadian waters. It always will.

¹ *Vel Phillips (1925–2018) was born in Milwaukee and spent her life advocating for civil rights and social justice. Among a litany of firsts, she was the first Black woman to graduate from the University of Wisconsin–Madison Law School in 1951; the first woman and the first Black person elected to Milwaukee's Common Council, the first woman judge in Milwaukee County, and the first Black person to be elected to statewide office in Wisconsin. Please add, "Her son Michael earned his J.D. degree at the University of Wisconsin Law School in 2003.*



A bilingual sign in Menominee and English marks the Wolf River, a waterway that flows north to south through the Menominee reservation.

(Photo by Catherine Reiland/UW-Madison)



The iconic silo at Menominee Tribal Enterprises in Neopit, Wisconsin, rises above the sawmill that manufactures lumber and forest products harvested from sustainably managed forests that cover 230,000 acres of tribal land.

(Photo by Catherine Reiland / UW-Madison)



Lavender blossoms and rose petals mingle with the soft greens of lemon balm, spearmint and other herbs in a tea blend made by Bonnie McKiernan, an educator and Menominee elder who teaches about the power of plants to comfort, restore health, and to foster reconnections between people and plants.

(Photo by Catherine Reiland/UW-Madison)



In Stevens Point, at the banks of the Wisconsin River, sits the Cultural Commons Park, a creative placemaking project that features a birchbark canoe, rendered in steel, with human figures harvesting wild rice. The sculpture honors the rich legacy of wild ricing and water stewardship of Menominee people and others that continues today in Wisconsin.

(Photo by Catherine Reiland/UW-Madison)





The banks of the Menomonee River in Milwaukee's Silver City neighborhood are lush and green in the spring.

(Photo by Catherine Reiland/UW-Madison)



The serenity of a frozen Lake Mendota, interconnected honeycombs, the banks of the Yahara River, childhood memories of a Milwaukee beach, a nostalgia for the past and vibrant dreams of the future: these were the sparks of inspiration behind the threads of the water cloths woven by students in Marianne Fairbanks' weaving course in the School of Human Ecology. Before beginning their weaving project, students joined Annie Jones as she led them on a First Nations Cultural Landscape tour to contemplate their connections to land and water.

(Photo by Catherine Reiland/UW-Madison)

Culture Work is a 90-foot mural that extends the length of the Butters-Fetting Company building at West Mitchell Street on Milwaukee's south side. The mural, painted by Raoul Deal and art students from University of Wisconsin-Milwaukee and high school interns, honors the 50-year history of the United Migrant Opportunity Services (UMOS) and migrant workers in Wisconsin.

(Photo by Catherine Reiland/UW-Madison)

